LIFE & DEATH

Offered to the choice of the

Sons and Daughters

OF

ADAM.

OR,

A Doctrinal Essay towards the discovery of the broad way that leadeth to Destruction, and also the narrow path that leadeth unto LIFE.

Being the Substance of several

SERMONS

Preach'd on MATTH. 7. 13, 14. R. Carter.

In the entrance of which Discourse you have something spoken occasionally touching judging of others, and also touching the giving of holy things to dogs, and casting Pearls before Swine.

I call Heaven and Earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live, Deut. 30. 19.

(R. Carter.)

LONDON,
Printed in the Year, 1662.

LIFE & DEATH

Of and in the choice of the

Sons and Daughters

OF

ADAM

OR,

A Dedicated, [illegible] of the [illegible] [illegible] Dedication, and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Being the Substance of several

SERMONS

Preached on MATTH. 7. 13, 14.

In the entrance of which Discourse you have somewhat spoken occasionally touching [illegible] of others, and also touching the giving of [illegible] to dogs, and [illegible] Pearls before Same.

[illegible]

LONDON,
Printed in the Year, 1652.

To my Friends and Neighbours in the Parish of Upton cum Chalveii, *in the County of* Bucks, *together with all those of adjacent parts that did use to attend upon my Ministry in that place.*

The Spirit of our Lord Jesus Christ, *with Grace and Peace, be multiplied.*

Friends and Neighbours,

IT was the good will and pleasure of God to grant me the mercy to be born in a time of great Light, and in a Land of Visions, when, and where the Gospel was preach'd in great Power and Glory, and to incline my heart in the morning of mine age, to an attendance upon the preaching of the Gospel, by those whom he had eminently gifted and spirited for that Work; yea, to take hold of my heart by his Word, and so to engage me in the

study of his will revealed in his word, that I could not settle my self upon any secular employment, save onely, that while I did live at home, my dear Mother being a Widow, I was (as became me) serviceable unto her in that Calling God had set her in. In which time I had the happiness of enjoying Communion with many of the Lords people, by which Communion I was furthered in the knowledge and understanding of Scripture.

After this the Lord brought me into acquaintance and favour with several godly and able Ministers, who (after some knowledge of me) did tell me, that they did verily believe God had some work for me to do in the Ministry, and that God would find me out, and give me a clear call thereunto; which perswasion of theirs, answering the inclination that God had wrought in my heart almost from my Cradle, did the more unsettle me as to any worldly employment. And so it was, that about the 21. year of mine age I had several proffers as to publike Work, but still there was something or other did impede and hinder. In fine, being in the Countrey near Windsor, *for my health's sake, about* May, 1654. *I was desired to preach amongst you at* Upton, *which accordingly I did on the 27. of that instant.*

And after I had preach'd with you (you being destitute of a Minister) I was desired to take hold of that opportunity for the doing of God service; which desire I did freely close withall, and in order thereunto, after that I had obtained power from the then Supream Magistrate, I took possession of the Pulpit to preach in, and the House to dwell in.

In this my undertaking I had but little external encouragement, there being not much either of Maintenance or Countenance, to be expected from you: As for Maintenance, it's known to be very short; and as for Love and Countenance, I could look for little, being at the first desired but by a very few in the Parish; and besides, for that you did seem generally to expect those things from him who should be your Minister, which (unless I should have sinn'd against my Light and Conscience) I could not do. I hope I am able to say in some good measure of sincerity and truth, That my great ends were the glory of God, and the salva-

tion of your precious souls. For I considering how you had been supplyed for sixty years, or more (according to your own confession) to wit, with a prophane Ministry; and also, that the means was so short, that few good men (they being bound by the Law of God and Nature to provide for their Families) could accept of it; I did judge I might be of more service among you then elsewhere. My Lord Christ had told me by his blessed Word, that in this Work I must not looke to meet with the great things of this world, as Riches, Honours, Friends, &c. but on the contrary, to meet with Disgrace, Contempt, Scorn, and Persecution. And indeed, there was no reason for me to have expected other among you, but the setting of you in a flame about me; so that I might have walked by your doors in fear, have lain down, and rose up in fear; have preached in fear. My great Work in the Ministry being to pull down your strong holds, to plunder you of that which is more dear to you than your Gold and Silver, namely, your sins, to take your Beloveds out of your bosome, to pull out your right eyes, and cut off your right hands; to take away your Gods from you, your Carnality, Hypocrisie, Superstition, &c. But it was otherwise ordered by the holy and wise God; for in the room of this I had your attendance upon my Ministry, and approbation of it, many of you confessing that the Word came in power upon you, convincing you of many things. I also received great respects and love from many. Nay more, after that I had been near two years among you, and you fully knew what I refused to do, (I being alwayes open-hearted among you as to the matters of my God) you did notwithstanding (hearing of some Overtures made to me about a remove) desire my continuance with you, and did manifest this desire by subscribing your Names to what you were freely willing to give me Quarterly for the supplies of my Family: Which Subscription of yours; though it did not much augment my Maintenance, yet it was to me so high an expression of your love, and so clear a discovery of some Work that my Ministry

nistry had wrought among you, that I resolved thereupon to continue a longer time with you; and manifested this my resolution to be real, by laying out a considerable sum of money upon the Vicaridge-House for my own accommodation: And so through the good hand of God did continue with you until December, 1660. for which opportunity of Service I do think my self obliged for ever to bless the Lord that he should call out such a poor worm, and give him six years time to bear a publike Testimony for Christ in his generation.

Now as for my departure from you, though the cause thereof be known to many of you, yet for the honour of the Gospel, and clearing of mine own innocency, I shall give you a brief account thereof in this place.

The greatest Contest I had all along with many of you, was about the administration of the Lords Supper, and Baptism, and Burial of the Dead, you requiring of me that I would bury the Dead according to former custome, and administer the Seals in a promiscuous manner to all in the Parish: The great Argument you prest upon me was this, That these were Church-Duties, and so incumbent upon me as your Minister. Unto the which my general Answer was, That I could not understand that the Lord Christ (our great Arch-Bishop) had laid any injunction upon his Ministers about the Burial of the Dead, and therefore I refused the Observation of any Ceremony at Burials, save only to accompany the Corps to the Grave, and after a decent interment, to preach the Gospel to the Living when it was desired, or I thought my Labours would be accepted. But then for Baptism and the Lords Supper, I did readily grant them to be Church-Ordinances, and being such (as I have often told you) did pre-suppose a Church-State, a submission to Gospel-Discipline: Now this Gospel-Discipline I found you not onely ignorant of, but very averse unto, not being willing to put the Neck into Christs Yoke: And these being Christs matters, and I but a steward, I durst not do any thing

thing therein without my Lords Commiſſion; and (according to my light) did not ſee how you could be in a capacity to receive, or I to adminiſter, without a ſubmiſſion to the Rules of the Goſpel. Now though the violence of ſome in theſe matters was abated, (I judge through the power of the Word) yet there did remain much prejudice in the hearts of others againſt me, upon the account of my faithfulneſs unto my Lord and Maſter; which I did in a good meaſure diſcern, and have ſometimes told you, that that enmity and prejudice againſt Chriſt and his faithful Servants, that lay hid under the Garb of Courteſie and Civility, when ever opportunity did afford it ſelf (if ſuch hearts were not ſubdued) would break forth, and diſcover its ſelf according to its utmoſt ability. But notwithſtanding the prejudice of ſeveral, I did nevertheleſs abide with you till there was not above ſeven or eight dayes left by that Act of Parliament, entituled, An Act for confirming and reſtoring Miniſters; *Dated* September 13. 1660.) *to the Juſtices, to hear and determine ſuch Caſes: For that Act did expire on the 25th. of* December *next enſuing, and it was the 18th. of that inſtant before I received any Warrant to appear before them upon that account, and then in the evening of that day was a Warrant brought to me, ſigned with the hands of two Commiſſioners. In the which Warrant there was nothing mentioned of complaint againſt me, but onely that as I expected any benefit by the Act for Confirmation of Miniſters, I ſhould appear before them and other Juſtices of the Peace, the next morning about ten of the Clock, at the Crown in* Beconsfield. *And in obedience to this Warrant, I appeared; and when I came there, I found four of my Pariſhioners ready to appear againſt me; whom when there was five Juſtices come, (which made a Quorum) were called in unto them, & the door ſhut. Theſe four perſons were ſworn, and upon their Oaths did ſay (among other things) that I had refuſed to baptize my Pariſhioners Children (which was a truth upon the forementioned account) and not onely ſo, but that I had declared my*

judge-

judgement against Infant-Baptism. This they swore, notwithstanding I had often declared for Infant-Baptism publikely; and besides, the chief of those that swore against me, his Wife was present at my House when one of my own Children was baptized. And 2dly, They swore that I had refused to administer the Lords Supper to the Parishioners (which was a truth ut supra) and not onely so, but that I had publikely preacht against the same.

This they swore, notwithstanding I had the Summer before, upon 1 Cor. 11. preacht divers Sermons touching the Author, Nature, Excellency &c. of that Ordinance.

When these my Parishioners had done swearing, I was called in, and the Depositions sworn against me, read. And when I heard what was sworn against me, and withall did perceive their Resolutions, I told them, That as to my preaching against these Ordinances, it was known to be notoriously false, for that I did both in judgement and practice own them; but in that they said I had not administred them to the Parishioners, they spake truth; for I had not, nor could not administer these Ordinances to a people that would not submit to Gospel-Discipline. After I had thus spoken, they required me to withdraw; and after a little space of time, called me in again, and read an Order unto me for my leaving the possession of the Vicaridge House at Upton, at, or before the 25. of the said December. To the which I answered, that since it was the good pleasure of my God that so it should be, I was even glad I had a quietus est to my Conscience, and a freedom from further trouble in that place. As touching this Order, I cannot but declare my judgement to be this, That doubtless it had been a most righteous Sentence against me, had that which my Neighbours swore been truth; for I do verily judge, that those Ministers that shall either corrupt the Ordinances of Christ with their own inventions, or else deny them, and preach against them, do both alike deserve to be deprived of publike opportunities for preaching, and to have the Church-doors shut against them. I had now left me but one Lords day wherein I could preach Authoritatively among you, at which time I preacht the substance of what follows in this small Treatise. This Lords Day in the afternoon

Provi-

Providence so ordered it, that the four persons that swore against me, were all present, which I judge they hardly ever were at one time all the six years I was amongst you. At which time I took my farwel of you, and gave you a publike account of what was sworn against me, in their hearing; and when these persons came out of the place (as I was informed by several) they denied that they had so sworn against me, notwithstanding their Names, and what they swore, was expresst in the Order drawn up for my ejectment. Which Order ran after this manner, (as I am able to testifie, having a true Copy of the Order still by me) Forasmuch as it appeareth to the said Commissioners (*the Names of the Commissioners being asserted above the Order*) upon the information of ——— that *R. C.* who pretends himself to be Vicar of *Upton*, in the County of *Bucks*, for many years last past, refused, and still doth refuse to baptize Children, and hath declared himself against Infant-Baptism; and that he hath for many years last past refused to administer the Sacrament of the Lord's Supper to his said Parishioners, and hath publikely preacht against the same, *&c.* Therefore we order so and so. *The reason why I give this account, is not out of any prejudice I have to those Neighbours that did so prosecute, and therefore I have purposely omitted the naming of them, though they did as evil against me, and my Wife & Children, as they could; for though we had a hole to put our heads in, provided by the Father of Mercies, yet it clearly appeared that it had been all one to them whether we had or not. But yet I can appeal to God in this, that all the hurt I wish them is, that God would give them repentance unto life. But the great end of this account is, that the Gospel may not suffer reproach for my sake.*

I mention no more of the Order, because these were the most material things in it.

After that I was thus ordered to depart and the Church-doors shut against me by the Wardens, I did with what convenient speed I could, remove my Family, and leave the place. And now since my departure from you, looking back upon my conversation among you, I find matter both of Humiliation, and also of Peace and Consolation: That which doth afford me matter of Humiliation, is the consideration of the deadness of mine own heart, and the straitness of mine own spirit while with you, that I was no more

abundant

abundant in labours, no more in praying, in preaching publikely, and from house to house; that I did no more earnestly and affectionately endeavour your conversion to Christ: though I have as much to plead as some others, viz. a weak and frail body, and other occasions which the wants of my Family did administer to me; yet I must acknowledge, that these things do afford me matter of humiliation, to consider that God should give me so large an opportunity, and that my heart should not (as it ought) be enlarged in the work of my God. But then on the other hand, there are some things do afford me matter of peace and comfort, as, 1. In that I was (by the power of God) kept faithful to my light, with reference unto Gospel-Administrations; I would not for all the world that I had come over to you in the administration of the Lord's Supper, and Baptism, in a promiscuous way. 2. In that I did design and endeavour (as I could) the obtaining of your affections, and went as far as I did judge the shoots of the Gospel would carry me, to accomplish this my design. 3. In that I did continue with you so long as I could; had I come away sooner, I might have broken my peace; and had I continued longer, I might have undone my Family, and done you no good, being deprived of opportunity to preach the Gospel amongst you. 4. In that I am not without hopes that God did by my Ministry work upon some of your souls; I am sure as to conviction there was work done. Now that work may be done, where there's none, and carryed on where there are any beginnings thereof, is the design of this Book; which I do heartily present unto you of the Parish, and also unto those of adjacent parts, that did use to attend upon my Ministry, as a token of that dear love and affection I bear to your souls, desiring your acceptance in the Lord. Now to him that is able to subdue most rebellious ones, and to preserve subdued and enlightened ones from falling, and to present them faultless before the presence of his glory with exceeding joy; to him do I commend you all, desiring that to this onely wise God our Saviour, you may be enabled to give (as is most due) all Glory and Majesty, Dominion and Power, now and ever. Amen.

Yours, to serve you in the Lord,
R. CARTER.

LIFE and DEATH

OFFERED TO THE

CHOICE

OF THE

Sons and Daughters

OF

ADAM.

Matth. 7. 13, 14.

13. *Enter ye in at the strait Gate, for wide is the Gate, and broad is the way that leadeth to destruction, and many there be that go in thereat.*

14. *Because strait is the Gate, and narrow is the way which leadeth unto life, and few there be that find it.*

THese words are part of Christ's Sermon upon the Mount, which he preach'd to his Disciples, and not only to them, but also to the multitude of people that did croud after him, as appears by the two last verses of this Chapter:---*When Jesus had ended these sayings, the* [People] *were astonished at his Doctrine: for*

taught them as one having Authority, and not as the Scribes: Of which Sermon this Evangeliſt doth give us the largeſt account, taking up the 5, 6, and 7. chap. of this Goſpel. The ſubſtance of this Sermon is to diſcover what bleſſed ones are, and what what bleſſed ones ought to do.

The purport of Chriſt's Sermon on the Mount.

First, What bleſſed ones are, chap. 5. 3, to the 13. *viz.* Poor in ſpirit, true mourners, meekned ones, ſuch as do hunger and thirſt after righteouſneſs, merciful, pure in heart, peace-makers, though by the world they are accounted troublers, and ſowers of ſedition, and upon that account not fit to live; yet by Chriſt they are known and judged to be the children of peace. Now our Lord Jeſus whom God ſent into the World to bleſs his people *, doth here declare the perſons thus qualified to be bleſſed perſons: Though we are to take notice, that theſe qualifications are not laid down as the cauſes of bleſſedneſs, (which is alone the eternal love of God in Chriſt) but as the properties of ſuch as are ſo bleſſed.

Acts 3. *ult.*

† Thoſe that are not ſo qualified, whatſoever, they may ſuffer for the profeſſion of Religion, yet they are not bleſſed.

And then finally, our Lord Chriſt doth declare theſe bleſſed ones to be the objects of the wickeds hatred and envy; and that notwithſtanding they are ſo, yet he doth (for the comfort and eſtabliſhment of all his) declare the perſons ſo qualified as before †, to be never the leſs bleſſed and happy at preſent; and as for their future ſtate, it will be ſo much the more glorious, by how much the more of perſecution they have undergone in this world above others.

The other part of this Sermon is to ſhew what bleſſed ones ought to do. And for this (in general) he teacheth, that they (being the Salt of the Earth) ſhould labour to ſeaſon others, walking in each part of their converſation ſo, as that wicked ungodly men *ſeeing their good works, might glorifie their Father which is in Heaven.*

* Matth. 5. 16

But before he deſcends into particulars, he doth endeavour to eſtabliſh his Diſciples in this perſwaſion, that he came not to deſtroy the Law, to derogate from the Divine Authority thereof, to cauſe any part of it to be judged falſe and unprofitable, or to releaſe his people from obedience to the Moral Law which he chiefly intends in this place, as appears by the following verſes;) but he came to fulfil it, that is, 1. To anſwer all thoſe ſha-

Chriſt came to fulfil the Law.

dows

dows and repreſentations of him exhibited in the Old-Teſtament, and alſo to accompliſh whatſoever was foretold of him by the holy Prophets. *2dly*, To fulfil it, that is to give a perfect and compleat obedience to every tittle and Iota of the Law, in the ſtead and room of the poor condemned ſinner; which obedience being imputed to the ſoul (as it is to every true believer) the ſoul comes to have as legal a right to glory, as if he had fulfilled it in his own perſon. *3dly*, To fulfil it, that is, to enable his people by his Grace and Spirit to obey God acceptably, doing that which is well-pleaſing in his ſight, yea to fulfil the Law in deſire and affection, (for love is the fulfilling of the Law) though they cannot do it in an abſolute perfection in this life. A true Chriſtian (ſo far as he is ſanctified) in deſire and will doth keep the whole Law.

Nay further, our Lord Chriſt is ſo far from giving them a diſcharge as to their obedience, that he telleth them, *if their righteouſneſs did not exceed the righteouſneſs of the Scribes and Phariſees, they could in no wiſe enter into the Kingdom of Heaven**, could not be Members of the true Goſpel-Church here on earth, or ever enter into the fellowſhip of the Saints in that eternal glory above. Matth. 5.20.

Now by this more exceeding righteouſneſs, I humbly conceive in this place is meant none other then the inherent righteouſneſs of the Saints; that every one who will be the Diſciple, muſt in his obedience to God exceed the Scribes and Phariſees: And accordingly, the obedience of every true Chriſtian doth exceed theirs, and that in theſe two things, *viz.* Sincerity, and univerſality; theirs being (firſt) hypocritical, minding the outſide onely, and not regarding the heart; and then partial, being zealous for ſome ſmall matters, and neglecting the more weighty matters of the Law.

The Lord Chriſt having ſpoken thus in general, deſcends into particulars, and doth in the firſt place make a ſpiritual Expoſition of the ſeveral Precepts of the Moral Law, worthy of every Chriſtians ſerious conſideration, Chap. 5.21. to the end.

In the *6th.* Chapter he proceedeth to lay down ſeveral rules in ſeveral caſes, as firſt about giving of Alms; *2dly*, About

We ſhould not make private prayers in a place of publike Worſhip.

Prayer, under which head he condemns the practice of the Phariſees, who did love to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they might be ſeen of men. And notwithſtanding Chriſt doth here condemn this practice, & require his people not to be like unto them, but contrariwiſe to make their private prayers in a private ſecret place: Yet how do perſons ſuperſtitiouſly and wickedly follow their example, making their private peayers in the places of publike Worſhip. Perſons that it may be are wholly ſtrangers to private prayers at home, yet when they come to the place of publike Worſhip, after they have bowed towards the Eaſt, (where uſually the Altar ſtood) then down upon their knees to their private devotion; yea though it be in the time of publike Worſhip, when the Miniſter is either ſpeaking to God, or from God; I have often told you, that this praying for a bleſſing upon the Word preacht, ſhould be done at home in your Families and Cloſets, before you come to the publike.

And then under this head, our Lord Chriſt doth alſo forbid vain repetitions, as if we thought that God would hear us for our much ſpeaking, and often repeating the ſame thing.

3*dly*, He giveth rules about faſting: And 4*thly*, about laying up of Treaſure in Heaven. 5*thly*, About keeping the Underſtanding (that leading faculty of the ſoul) clear and ſingle. And 6*thly*, About the management of our affections as to the world, and all the concernments thereof. All this is contained in the ſixth Chapter.

Againſt raſh judgement.

In the 7*th*. Chap our Lord Chriſt doth firſt forbid raſh and unſcriptural judgement, wherewith we are apt to judge others: Such a judging of others as hath nothing of love and compaſſion in it, but proceedeth from pride, malice, ſuſpition, &c.

How we may judge others.

Not but that there is a Scripture-judgement to be made of mens perſons and actions: We may judge ſuch as profeſs the Name of Chriſt, and walk according to the rule of his Word in the general courſe of their converſation, to be in a ſtate of grace: And though many of theſe prove hypocrites, yet we ſin not in our judgement, ſince we are to judge perſons by that which viſibly doth appear. It's true, God judgeth the life and actions by the heart and inward principle, but we muſt judge the heart

heart and inward principle, by the life and outward action. Thus *Simon* was judged, (*Acts* 8.13. to the 25.) to have believed, and thereupon was baptized, and yet soon discovered himself after such a manner, as that *Peter* doth positively declare him for the present to be in the gall of bitterness, and bond of iniquity. According to this rule doth the Apostle *Paul* make his judgement of those to whom he writes, to be Saints, and sanctified in Christ Jesus, *&c. Rom* 1.7. 1 *Cor.* 1.2. with many other parallel Scriptures, whereby the Apostle doth not pass an absolute and final judgement of the blessedness of their everlasting state, but it is onely a judgement proceeding from charity, regulated by the Scripture.

And then on the other hand, we may judge such persons as do live in a continual omission of known and confessed duties, such as hearing the Word preached, prayer, reading the Scriptures, *&c.* that have nothing of God or his fear in their Families, neither mind it; we may judge such to be in as wretched an estate as any Heathen in the World, such Families being reckoned among the Families of the Heathen, in that Propheticall prayer of *Jeremiah*, *chap.* 10.25. *Powr out thy fury upon the Heathen, and upon the Families that call not upon thy Name.*

How many such Families are there in this poor Island, notwithstanding that preaching and light that hath been of late years? People that do live like Heathens and Atheists, that eat their food like the Beasts, not minding that God that spreads their Tables, and filleth their Cups for them, that in their lyings down and risings up, goings forth, and comings in, regard not the Lord, whose love and mercy it is that gave them a being, and that loadeth them with daily mercy: And yet how enraged even are such persons as these, if you deny unto them the Name of Christians? Are not many of these ready to pull out the throat of their Minister, to suck his blood, or at least to manifest a spirit of irreconcilable hatred and enmity against him, in case he shall deny to give forth the blood of Christ in the Supper, unto them, and deal by them as if they were the best Saints under Heaven?

We may also judge persons of a debauched life and conversation, that live wallowing in the very Cloques of sin; as Swearing,

ing, Drunkenneſs, Uncleanneſs, Idolatry, *&c.* to be in the gall of bitterneſs, and bond of iniquity, to be in a ſtate of wrath and condemnation, *John* 3. *ult.*---*He that believeth not*---*the wrath of God abideth on him.*

Queſtion. Queſt. *But how can we judge whether a man hath faith or no?*

Anſwer. *Anſ. Jam.*2. A man is to ſhew his faith by his works. Mind this (as I have often told you) though there may be good works (as to viſible appearance) where there is no true Faith, yet where true Faith is, there the ſouls works, (I ſpeak as to the general courſe of the converſation) wil viſibly appear to be good, they cannot do otherwiſe; for if the tree be good, the fruit wil be good; ſo that though a hearing, praying perſon may be a hypocrite, yet a ſwearing, drunken, prophane, idolatrous perſon cannot be a Chriſtian; the one may be a hypocrite, but the other can't be Chriſtian: Though I cannot ſay poſitively of a viſibly holy perſon, That he ſhall go to Heaven; yet I may certainly ſay of a prophane man, That he ſhall go to Hell, if he dieth in that eſtate, without repentance.

Queſtion. Queſt. *But doth it not ſavour of pride, for perſons to judge themſelves to be holy perſons, and good Chriſtians, and judge others to be outcaſts, and wicked perſons?*

Anſwer. *Anſ.* It's poſſible perſons may judge themſelves ſo, when
*Prov.*13. 12. they are not ſo; judge themſelves to be *pure, and yet not waſhed from their filthineſs.*

Now for any (notwithſtanding their delight in ſecret ſin, and the indulging curſed luſts) to judge themſelves more holy then others, this proceeds from pride and ſelf-love, and great blindneſs: But now for perſons that are ſincere and upright towards God, to judge themſelves to be in the love and favour of God, looking upon God as their Father, and themſelves as his ſons and Daughters, and alſo judging others to be wicked, this is according to holy Scripture, 1 Joh. 5. 19, 20. *And we know, that* [We] *are of God, and the whole world lieth in wickedneſs; And we know that the Son of God is come, and hath given* [Us] *an Underſtanding that we may know him that is true; and* [We] *are in him that is true, even in his Son, Jeſus Chriſt, &c.*

Objection. Object. *This was the judgement of an Apoſtle.*

Anſwer. *Anſw.*1. None knoweth the heart but God: The Apoſtles tem-

themſelves were not infallible in their Judgements, if they had, *Simon* the Sorcerer had not been baptized. They judged onely by what appeared to them; thoſe that appeared truly godly, they judged ſo; and thoſe that appeared otherwiſe, they judged otherwiſe. But

2*dly*, *John* ſpeaks here in the plural number, *Us*, and *We*, whereby is clearly intimated, that others as well as Apoſtles, may judge themſelves to be of God: Nay, he ſaith in the 13*th*. ver. *Theſe things have I written unto you, that ye may know that ye have eternal life*; that ye may be able to try and examine your own ſtate, and make a judgement of your ſelves, whether you are the perſons that have a title to eternal glory, yea or no; and accordingly you ſhall find that he doth (for the furtherance of this work of ſelf-examination) in this Epiſtle characterize the Chriſtian by his doing of righteouſneſs, and loving the Brethren.

But further, this judgement is not onely lawful, but there is great ground and reaſon for it; As,

Great reaſon for the paſſing of a Scripture judgement.

1. If God's people ſhould not judge themſelves to be ſo, they would be guilty of very great ingratitude. We ought to be thankful for all mercies, but eſpecially for ſpiritual mercies. When God ſhal by a mighty hand have brought a ſoul out of the Devils Kingdom, into the Kingdom of his dear Son, and manifeſt his love and mercy to it, what greater ſin can ſuch a ſoul be guilty of, then the not taking notice of the exceeding riches of Grace, ſo as to own it, and acknowledge it to the glory and praiſe of God? *Col*. 1. 12, 13. *Giving thanks unto the Father, which hath made us meet to be made partakers of the inheritance of the Saints in light; who hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdom of his dear Son.* 1. Reaſ.

2*dly*, From this ſprings all a Chriſtians comfort: Alas! what comfort can a Chriſtian have in this wicked, miſerable, reproachful, hateful world, were it not for this, [*God is mine*?] Pſal. 48. ult. *For this God is our God for ever and ever, &c.* Iſa. 25. 9. — *Lo, this is our God, we have waited for him, &c.* Iſa. 41. 10. *Be not diſmayed, for I am thy God, &c.* Iſa. 63. 16. *Doubtleſs thou art our Father, though Abraham be ignorant of us, and Iſrael acknowledge us* 2. Reaſ.

not:

not: Thou Lord art our Father, our Redeemer, thy Name is from everlasting.

3. Reaſ. 3*dly*, Wicked prophane men they do judge themſelves to be the people of God, and good Chriſtians, and thereupon do lay claim to the ſeals of the Covenant, Baptiſm and the Lords Supper, and do judge holy and religious perſons to be a company of hypocrites, which are the worſt ſort of wicked perſons in the world, and ſhall undergo the greateſt torments in Hell: Then ſurely the true ſincere Chriſtian may judge God to be its Father, and Chriſt its Saviour; and on the contrary, judge prophane wicked men to be (as the Scripture declareth them to be) in a ſtate of wrath, *without God in the world, and ſtrangers to the Covenant of promiſe*, Eph 2.12.

4. Reaſ. 4*thly*, There are ſeveral duties to be performed upon this Judgement; as thus, We are to do *good to all*, *but eſpecially to them of the Houſhold of Faith*: Now this cannot be done, except we may judge ſome to be of the Houſhold of Faith. *The wicked is an abomination to the juſt*: It follows thence, that the juſt doth know him, and judge him to be wicked.

Gal. 6. 10.

Prov. 29. 27.

The wicked are to be withdrawn from, 2 *Tim.* 3. 5. then they muſt be firſt diſcovered, known, and judged to be ſo, elſe we break the rule of Charity by withdrawing from them, eſpecially if they are perſons with whom we have formerly had communion in ſpiritual matters; for from ſuch we ought not to withdraw without cauſe.

By all which it appears, that notwithſtanding Chriſt doth here forbid raſh Judgement, yet it hinders not that a Scripture Judgement may be made. Nay our Lord Chriſt in this 7*th.* ch. doth plainly declare his Will to be, that according to the Scripture-Judgement ſhould all his people walk.

Hearers may paſs a Scripture judgment on their Teachers, yea ought to do it.

According to this Rule ſhould Hearers walk with reſpect to their Teachers, and alſo Teachers and Miniſters with reſpect to their people.

Firſt, People with reſpect to their Teachers, *ver.* 15. *Beware of falſe prophets which come to you in ſheeps clothing, but inwardly are ravening Wolves.* But Lord (might the Diſciples have ſaid) How may we know them? Know them! (ſaith Chriſt) *you may know them by their fruits*, ver. 16. This generation of raven-

ing

ing Wolves and false prophets God doth generally suffer them (for the good of his people, lest they be drawn away by them) by one means or other to discover themselves by their fruits, either by superstitious and idolatrous practices, thrusting in their own inventions into the Worship of God, and persecuting all those that will not conform even to the death, and that upon a pretence of zeal to the Churches peace (for that is their sheeps cloathing they wear to hide their abominable wickedness) Or else by their debauchery and prophaneness, whereby they make it to appear as clear as the Sun at noon, that notwithstanding they may appear zealous for Church-Reformation, and plead the holiness of places, Orders, Canons, Garments, *&c.* yet that they are perfect enemies to a holy life, and to the power of Godliness, Deceivers and Hereticks when they plead the Kingly Office of Christ in his Church, and are holy in their lives, are of all persons in the world most dangerous, and fittest to propagate the design of the Devil, who often appears as an Angel of Light, that he may deceive. For holiness in a Leader or Teacher is of a very drawing, convincing Nature. When therefore any new notion is delivered to us, that is contrary to the ancient received faith of the Saints, the more glorious the pretence is under which it comes; the more should we fear it, and the more carefully should we ponder it in the ballance of the Sanctuary.

But now when God shall suffer deceivers by their prophaneness and debauchery so to discover themselves, as that he that runs may read of what kind of spirit they are, and whose interest they are advancing, wo to those that shall join with a generation thus discovered, a generation upon whom the marks of God's wrath and displeasure are. He walks not by this rule that can be content to hear his Parish-Minister, though he be never so superstitious in his Worship, or prophane in his life.

Also, according to this Rule should Teachers walk with respect to their people, Ver. 6. *Give not that which is holy unto dogs, neither cast ye the Pearls before Swine, lest they trample them under their feet, and turn again and rent you.*

Wherein Christ doth declare it to be lawful to call dogs dogs, & swine swine; wch cannot be meant of irrational creatures call'd

by those Names, but of men and women of prophane and wicked lives. Now unto such must not be cast pearls, which may have reference unto private reproof and admonition.

There is a great deal of Wisdom to be used in giving private and particular reproof to prophane persons; for that *Solomon* saith, *Reprove not a scorner, lest he hate thee. He that reproveth a scorner, getteth to himself shame; and he that reproveth a wicked man, getteth to himself a blot.* There was a time when *David* was silent, because the wicked were present. To admonish or reprove some wicked prophane wretches, especially in some of their mad moods and fits, or at such a time to be speaking to them concerning the excellency of Christ, and concernments of Eternity, would be but to expose the Truths of Christ to great contempt and reproach, and to draw forth their cursed lusts and passions, giving them thereby opportunity to vent that inward hatred they have against Christ and all his concernments. Again, by holy things, and pearls, may be understood the sacred and holy things of God's House, such as the Body and Blood of Christ in the Lords Supper. Indeed the preaching of the Gospel belongs to all; It's to be *preacht to every creature* (Mark 16.15.) Dogs and Swine, to the vilest sinners in the world, and it's the duty of all that live within the sound of the Gospel, to attend upon it. But now the Lords Supper is a peculiar Ordinance, appointed and instituted to be practised by, and administred unto, not Dogs and Swine, but Sons & Daughters: It's a wicked man's duty to hear the Word preacht, but not to come to the Lords Supper: Before he comes to this Ordinance, he must look after repentance towards God, and Faith in our Lord Jesus Christ; which Faith in Christ takes in not only the assent of the Judgement, but also the consent of the will, not onely the knowing, but the loving and imbracing of truth, *Heb.*11.13---*were perswaded of the promises* (there was the assent of the Judgement) *and embraced them*, there was the consent of the will.

Prov. 9 7.8

Great difference between preaching & administring the Lords Supper.

It's the duty of a Minister by all means possible, to entice and draw the people, be they never so ignorant and prophane, to the hearing of the Word, but he greatly sins if he perswades, draws, much more if he shall compel an ignorant, prophane people to come to the Lord's Table.

Object.

Object. Some Miniſters may here object and ſay, *Though I do perſwade my people to come to the Lords Supper, yet I diſcharge my ſelf, I tell them how they ſhould be qualified, and the danger of coming unprepared: And ſo I am clear from the guilt of their blood.*

Anſ. 1. The Text ſaith, *Give not holy things to dogs.* How then canſt thou diſcharge thy ſelf, when notwithſtanding thou telleſt the people they ought to be ſo and ſo qualified, to have knowledge, faith, repentance, love to God and his people, &c. and that if they come unprepared, they make themſelves guilty of the blood of Chriſt, and eat and drink to themſelves damnation (which are very aſtoniſhing conſiderations) and yet nevertheleſs doſt receive ſuch to this Ordinance as are known to be very ignorant, and alſo very diſſolute and prophane. And unto every one of theſe thou ſaiſt, delivering the bread, The Body of our Lord Jeſus Chriſt which was given for [*thee*] take and eat this in remembrance that Chriſt dyed for [*thee.*] And delivering the Cup, The Blood of our Lord Jeſus Chriſt which was ſhed for [*thee,*] drink this in remembrance that Chriſt's blood was ſhed for [*thee.*] It was Gods command to *Jeremiah*, that he ſhould ſeperate the precious from the vile, (*Jer.*15.19.) But contrariwiſe, ſome men do ſeparate the vile from the precious, do by the vileneſs of their own lives, and the corruptneſſe of their communions, forcibly (as I may ſo ſpeak) keep off ſuch as do truly fear the Lord from joining with them, & ſo become a ſeperated company of ignorant, prophane, vile perſons.

Now whether in this practice thou canſt ſo clear thy ſelf, as not to be guilty of the blood of thoſe ſouls as ſhall be ſtrengthened in a way of wickedneſs by their receiving the Lords Supper from thy hands, and ſtrengthened in their hope of Gods love, and eternal life (notwithſtanding a wicked courſe) for that thou doſt tell them in the adminiſtration of that Ordinance, that the Body of Chriſt was given for them, and his blood ſhed for them: I ſay, this thing is worthy of thy ſerious conſideration. That expreſſion of the Lord Chancellor in his ſpeech on the 8*th.* of *May*, 1661. is very ſignificant, and will be found undoubtedly true at the great day of Chriſt, & might well (for the conſideration and caution of all the Miniſters of *England*) be written over every Communion Table, namely,

That to poiſon a man at the Lords Supper, would be worſe then to kill him in a Tavern.

Why ſome Miniſters are ſo general in admiſſion to the Lords Supper,

Queſt. But what is the reaſon that ſome men are ſo general in their admiſſion to the Lords Supper, and ready (not onely to invite all, but) even to compel them (had they power) to come, how unworthy ſoever they may be?

Anſ. I am not able to ſay why, except for ſuch reaſons as theſe, which I wiſh were not found too true, *Viz.*

1. 1. Becauſe, that ſhould they make uſe but of the outworks of Diſcipline, it would reach themſelves as well as the people: For, if a Drunkard ſhould be kept out from receiving, then he deſerves to be kickt out, and not ſuffered to adminiſter: If a ſwearer be unworthy to receive, he is much more unworthy to adminiſter, *&c.* Rom. 2. 3. *Thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the Judgement of God? Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, commit adultery, and doſt thou do the very ſame things?* From the 17. to the 25.

2. 2*dly*, It's poſſible they may either want money, or love money; ſo that the gain and profit that comes in by the multitude of Communicants, may be another reaſon. But

3. 3*dly*, It may be there may dwell ſome in the pariſh that do truly fear God, or at leaſt lie under ſome convictions of Spirit, and theſe perſons having received light to the contrary, dare not ſit down in ſuch corrupt Communions. Now out of prejudice to theſe (there being an old enmity between the Seed of the Woman, and the Seed of the Serpent) the pariſh-Miniſter may not onely invite and perſwade all to come, but (according to his power) force and compel them, or at the leaſt, threaten, that if they come not, they ſhall be indicted, and ſo and ſo proſecuted; and all this to torment and afflict the beſt in the pariſh.

Here we may conſider into what a *dilemma* ſuch Miniſters do bring their people, telling them on the one hand, that if they eat and drink unworthily, they eat and drink damnation to themſelves; and yet on the other hand do threaten, that if they come not to the Communion, they ſhall undergo ſuch and ſuch penalties;

penalties: So that now if a perſon doth *judge* himſelf unworthy, he muſt either venture his own damnation, or elſe the undergoing of what trouble and loſs the Miniſter can put him to: Oh horrible wickedneſs!

Queſt. *Are there ſuch Miniſters in England?*

Anſ. I am not able to ſay there are not; but this I pray heartily, that if ſuch there be, God would be pleaſed either to convert them, or elſe caſt them forth as dung in the midſt of the Land.

It's poſſible ſome willing to *juſtifie* themſelves in this practiſe may thus reply, or at leaſt we wil ſuppoſe they do ſo: The reaſon or argument of this prohibition, not to give that which is holy to dogs, is, leſt they turn again and rent you; Now we fear not by what we do, the peoples rending of us; our diſcoveries of truth are not ſo piercing, but the people can bear them well enough; eſpecially ſince we do not trouble their Houſes or Chambers with them; We love not this preaching from Houſe to Houſe, perſwading men to purity, it tends to Sedition and Faction: And as for our reproofs of ſin, they are moſtly publike, and we know how to reprove ſin in ſuch a ſuperficial manner, that it ſhall not offend any. Our people know we cannot preach, but we muſt ſometimes ſpeak againſt exorbitant practiſes; but then if at ſometimes (to pleaſe ſome whimſey-headed perſons in our pariſhes, we happen to ſpeak more againſt ſin then ordinary, or then we can do freely, we are ſure, by our plauſible complying converſation; to make up that offence quickly with the honeſt Orthodox party in our pariſhes, that they ſhall not be offended with us, or the Church for it.

And then as for the Lords Supper, general admiſſion is very pleaſing; it's more likely if we ſhould deny it, they would rend us, rend our tythes from us, yea our very lives, were it in their power. Our way therefore is, to pleaſe the people in the adminiſtration of the Seals, and to hold a free converſation with them, keeping up good fellowſhip among the elder ſort, and indulging the younger in their lawful recreation upon the Lords day, letting them alone with their *May-Poles* and *Whitſun-Ales*, *&c.* And by this means we are perſwaded we gain more (ten to one) then the *Puritans* can in their preciſe way. This being

duly

duly considered, we judge our selves not much concerned in this prohibition, it being grounded upon the reason afore-mentioned.

Ans. Thou hast spoken for thy self as much as well thou canst; and I do grant, that thou managing thy matters as thou hast said, there is no visible cause of fear that thou shalt be rent by the prophane about thee, though (it may be) they may rend better men then thy self a thousand fold. But it will be thy wisdom not to provoke these Dogs and Swine, for if thou shalt be too quick with them, and call them to say before they have had time to con their Lessons, and then whip them because they han't them perfect, they'l be ready to fall upon thee, and if they be but once provoked, they will out with all thy wickedness, they'l tell thee to thy face of thy Oaths, Drunkenness, Wantonness, &c. And what will they then say? *Thou a Minister! Thou a Devil.* Thus will they speake, though they themselves be as vile as may be.

But I would here mind thee of that which happily thou hadst forgot, and that is, that there is a double argument used by Christ, why holy things should not be given to dogs, *&c.* 1. *Lest they trample them under their feet.* And then 2*dly*, *Turn again, and rent you.* Now thou hast taken that concerns thy self, but mindes not that which concerns the glory of God, and the honor of his Ordinances. Christ would have his people be prudent, and avoid rending if they may; but upon their lives they must take care of his glory and honor. So that when it comes once to this, that either they must expose themselves to rending, or the Ordinances of Christ to pollution and contempt, a Minister of the Gospel ought (in such a case) to choose his own rending.

Thou oughtest therefore to consider, whether by inviting and entertaining vile persons at the Lords Table, thou dost not expose his Ordinance to very great contempt; whether persons will not greatly undervalue it, since they can have it upon such terms; and also thou shouldst consider whether by thy free conversation among thy people, thou dost not strengthen them in their wickedness, and (as it were) with a light in thy hand lead them to Hell. I have

I have been the larger here, because usually when we speak against the admission of ignorant prophane persons to the Lord's Table, the reply presently is, *Judge not, lest ye be judged*; and so this Scripture comes to be abused, by being brought for that which Christ did not intend it.

Another thing Christ speaks unto in this 7th. chap. is, importunate prayer; 7,8,9,10,11: ver. And the last thing before the Text is that excellent Moral Precept, *To do to others as we would be done unto*. This Precept is taught by the very Light of Nature, and is writ in the heart of every man; it's a Rule known to all, talked of by most, and practised by very few. Verse 12.

We shall now (God willing) speake of the Text it self: *Enter ye in at the strait Gate, &c.*

These words seem to be spoken by our Lord Jesus Christ to prevent an objection or query that might have been here made; as thus might it have been objected, Lord, in case none are blessed but such as be, and do as thou hast said; such as be poor in spirit, pure in heart, &c. and then such as in their Conversations walk as Lights in the World, conforming (at least in desire) to the most spiritual part of the Law; pulling out their right eyes, & cutting off their right hands, denying themselves in every thing, blessing them that curse them, praying for them that persecute them; making it their chief end to approve themselves to God rather then to man in every duty; living by Faith as to all outward enjoyments; not judging any, but according to Rule; condemning no man for that which they allow in themselves; praying earnestly and importunately; doing to every man as they would be done unto: Then surely, Lord, thy Discipline is a very severe Discipline, and there are but very few that will be saved. The Text opened.

Our Lord Christ doth in the Text resolve that Query, and doth faithfully acknowledge his Discipline to be severe, and that the way to heaven is a *strait narrow way*. The parallel Scripture to this (*Luke* 13. 23, 24.) we find brought in as a Reply to a Question of this nature.

In

In these words you have two things considerable,

1. You have something plainly asserted by our Lord Christ as an undoubted truth, to wit, That the way to true happiness is streight and narrow, but the way to destruction broad and easie, and thereupon there is but few that do walk in the former, but most in the latter way.

2. You have the Exhortation of our Lord Christ, grounded upon this plain and undoubted Assertion, *viz.* That since the way to destruction is broad and full, we should therefore beware of it; and since the way to glory is narrow, we should therefore *enter in* (saith this Scripture) *strive to enter in* (saith Luke) *at this strait gate, and to walk in this narrow way.*

That which I shall speak unto, will be the undoubted Assertion in the Text; and as for the Exhortatory part, that will fall in by way of improvement.

Two things are then to be spoken unto:

1 Doctr. 1. (For that I shal speak to first, though it be not first in in the Text) *That the way to hell and destruction, is a broad easie way, and the most walk in it.*

2 Doctr. 2. *That the way to heaven and blessedness, is a strait narrow way, and few find it.*

For the handling of the first particular, I shal propound, and resolve three Queres.

1. What is this broad way? 2. What is that destruction it leadeth unto? 3. How it cometh to pass that (notwithstanding it leadeth to destruction, yet) the most walk in it: Of these in their order.

What the broad way to destruction is.

1. What is this broad Way?

Answ. By this way (in general) we may understand the way of the Unregenerate man. God made man a glorious creature, but by his Fall he corrupted himself, and begat his Children in his own corrupt and filthy likeness; so that all the generation of mankind are naturally under sin*, and out of the right way; by nature children of wrath†, born with their faces towards Hell, and their backs upon God, and the concernments of his Kingdom: *The whole world lyeth in wickedness* (1 Joh. 5. 19.) *All as sheep going astray,* 1 Pet. 2. 25.

* *Rom.* 3.
† *Eph.* 2.

2.25. So that without a turn, without converſion there is no ſalvation, *John* 3.3. But I ſhall a little expatiate, deſcending into particulars. Every unregenerate perſon however qualified, is in the broad way to Hell.

In this broad way we may conſider theſe five paths all very broad, and leading to deſtruction. 1. The path of *Ignorance*. 2*dly*, Of *Prophaneneſs*. 3*dly*, Of *Diſobedience*. 4*thly*, Of *falſe Worſhip*. And 5*thly*, Of *Hypocriſie*. Five paths in the broad way

Firſt, The path of Ignorance, the want of the knowledge of the true God in the face of Jeſus Chriſt; in whoſe face the glorious attributes of God doth ſhine forth moſt clearly. Now the want of this, doth render the ſoul in a loſt and miſerable ſtate, 2 *Cor*.4.3. *If our Goſpel be hid, it's hid to them that are loſt*. Mind *Hoſ*.4.6 *John* 17.3. *Rom*.10.14. *Without this knowledge the mind can't be good*, *Prov*.19.2. A perſon may as well ſay he hath a good eye, though a blind one, as a good heart, though ignorant: There can be no truly good meanings, breathings, deſirings, in the heart without light. 1. The path of Ignorance.

Now in this blind dark path, doth all men naturally walk, *Pſ*. 14.2. *Eph*.4.18. *Eph*.5.8. And therefore Chriſt is given to *be a Light to them that ſit in darkneſs and in the ſhadow of death. The natural man underſtandeth not the things of God, neither can he, becauſe they are ſpiritually diſcerned*; and becauſe *he knoweth them not, therefore he cannot receive them*, *John* 14.17. 1 *Cor*.2.*ch*. Seek therefore after the knowledge of God in Chriſt, and for the Lord's ſake take heed of adding to natural blindneſs, blindneſs of mind, and a hatred of the Light; for this obſtinate blindneſs doth more and more alienate the heart from God, *Eph*. 4.18. and bring condemnation with a witneſs, *John* 3.19. *This is the condemnation, that Light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil*. Take heed of oppoſing, neglecting, refuſing, and deſpiſing the precious Goſpel, the means whereby you are to come to the knowledg of God in Chriſt. Iſa.42.6, 7. & 49.6 Mat.4.16

2*dly*, The path of Prophaneneſs. This is the filthy, dirty path of a debauched, wretched life; the pollution of the world, the Cinque of ſin, when perſons ſhall live in all manner of abominable wickedneſs, ſuch as ſwearing, drunkenneſs, uncleanneſs, idolatry, Sabbath-breaking, witchcraft, *&c*. That this 2. The path of Prophaneneſs.

path leads to deſtruction, is clear from theſe Scriptures, 1 *Cor.* 6.9,10. *Gal.*5.19,20.21. *Rev.*21 &. *ult.* & 22.15.

That this path is broad and full, Experience doth teach if we look no further then our own Iſland, how doth Prophaneneſs and Debauchery ſpread it ſelf? How is the Lords Day prophaned, his Name blaſphemed, Holineſs deſpiſed, *&c.*? Becauſe of curſing, and ſwearing, and damning, the Land doth mourn, or rather ought to mourn. Do we not wiſh the Pox, and Plague of God upon each other daily, as if we would provoke the Almighty to ſhoot his Arrows amongſt us? Is not the iniquity of *Sodom* to be found amongſt us, *Pride, fulneſs of Bread, and abundance of idleneſs, Ezek.*16.49. And exceedingly aggravated above that of *Sodom*, in that it hath been againſt ſo many Warnings, ſo much Light, and the exerciſe of ſuch love and forbearance with us. Nay, may we not ſay concerning *England*, as of *Iſrael* of old, (*Hoſea* 4.2.) *That by ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood.* But

3*dly*, The path of Diſobedience.

3*dly*, There is the path of Diſobedience. It's true, the ignorant perſon is diſobedient, foraſmuch as it's the duty of all to labour after the knowledge of God, and the debauched perſon is a diſobedient perſon; but here I underſtand the Negative Chriſtian (if we may call him a Chriſtian) that pleaſeth himſelf that he is not ſo and ſo; no Swearer, no Drunkard, &c. And foraſmuch as he cannot be charged with the commiſſion of groſs ſins, he judgeth his ſtate good. Now this is a path that doth moſt certainly lead to everlaſting ruine, and that becauſe the Goſpel doth require poſitive obedience. It's not what thou art not, or what thou haſt not done; but what thou art, and what thou haſt done, that will comfort thee upon a dying bed, and before a Judgement-ſeat. Thou ſaiſt thou haſt not walked ſo and ſo; Well, but haſt thou believed, repented, and obeyed the Goſpel? Theſe things are poſitively required. As firſt, the Goſpel requires Faith (which is a coming out of our ſelves to Chriſt for ſalvation, and a receiving of Chriſt upon Goſpel-terms, *viz.* as a King to rule, a Prophet to teach, and a Prieſt to ſave) 1 *John* 3.23. *Matth.*11.28. And without this, no ſalvation, *Luke* 19.27. *John* 3.18.

The Goſpel requireth poſitive obediences.

A definition of Faith.

Again,

Again, the Goſpel requireth repentance, *Mat.*4. 17. *Acts* 2. 38. & 3.19. The Law knoweth no repentance, the Language thereof is, *The ſoul that ſins muſt dye.* Repentance unto life is a pure Goſpel-Cammand, and comes in upon the accounc of the New-Covenant. Now that Repentance which the Goſpel requires, it conſiſts, (firſt) In a ſence of ſin original and actual. Secondly, Humiliation for it. Thirdly, A hatred of all of that kind. Fourthly, a departing from it. And this Repentance is ſo required in the Goſpel that without it there is no ſalvation, Luke 13.3. Pſal.68.21. *God ſhall wound--the hairy ſcalp of ſuch an one as goeth on ſtill in his treſpaſſes.* A deſcription of Repentance.

Again, the Goſpel requires obedience, *Matth.*20.28. 1 *Pet.* 1.15. 2 *Cor.*10.5. *Rom.* 6.13. And this is ſo required alſo, that without it there is no entring into Heaven, *Heb.*12.14. & 5.9. & 2 *Theſ.*1.8. *In flaming fire taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt.* Conſider this in the fear of the Lord all ye civil ones, that though your lives may not be ſo vile as others, yet if that be wanting which the Goſpel doth require, above-mentioned, then as ſure as thou haſt a being in this World at preſent, ſo ſure wilt thou have a being with the Devils in everlaſting flames, if free-grace prevent not. This path is doubtleſs a broad path, thouſands have travelled to Hell in this path, looking for no more then the negative part of Godlineſs. To proceed.

4*thly*, There is a path of falſe Worſhip. As there is a true Worſhip required in the firſt and ſecond Pretepts of the Moral Law, ſo there is likewiſe a falſe Worſhip in the world, which upon your ſouls you muſt beware of. Now this falſe Worſhip may be reduced to one of theſe two heads, *viz.* Idolatry, or Will-Worſhip. 4. The path of falſe Worſhip.

Firſt for Idolatry. Idolatry is the Worſhip of Idol-gods, and this Idolatry is either external or internal. Idolatry what it is.

Internal Idolatry is the placing of that fear, truſt, love, &c. which is due to the true God, upon ſomething elſe. This is a breach of the firſt Commandment, wherein God doth forbid heart-Idolatry. Internal Idolatry, what it is.

God doth require a precedency and preheminency in our affections, *Deut* 6.5. Now this heart-worſhip is called natural

worſhip, and that becauſe it depends upon the very nature of God, conſidering what a God he is; and is due from us by the very Law of Creation; being by that Law bound to love, fear, truſt, &c. the true God above all others in heaven or earth. And curſed is that ſoul that with-holds from God the *male of his flock*; which is the heart heart.

Mal. 1 *ult.*

Here note, that every man naturally hath an Idol in his heart; ſomething which he prefers before God, and the welfare of his precious ſoul: ſo that we may conclude every unregenerate perſon to be a Heart-Idolater.

External Idolatry what it is.

External Idolatry, is either the worſhipping of any thing beſides the true GOD, as a God; or, Secondly, The worſhipping of the true God by Idols and Images. The former is a breach alſo of the firſt Command, which ſaith, *Thou ſhalt have no other Gods before me*; and is expreſly forbid in other Scriptures, as *Exod.* 34.10. *Deut.* 6.14. Nay, other falſe gods were not to be once named amongſt them, *Exod.* 23.13. and the very places of Worſhip were to be deſtroyed, *Deut.* 12. 2, 3. In this worſhip is nothing to be expected but wrath and damnation, *Deut.* 6.14, 15. & 29. 26, 27. *Rev.* 9 20. From which wrath their falſe gods cannot ſave them, *Jer.* 10. 8, 14 15. *Hab* 2.18, 19.

Exod. 20.

But ſecondly, There is another way of Idolatry, which God alſo abhors; and that is, the pretending to worſhip the true God by Idols and Images. This kind of Idolatry is a breach of the ſecond Command, which forbids the making to our ſelves graven Images, or the bowing down to them, and worſhipping of them, if made by others: And this was the ſin of Iſrael in the matter of the Calf. *Aaron* and the reſt were not ſo blind, as to think the Calf was God, but they intended the worſhip of the true God by the Calf, as appears *Exod.* 32.5. *Aaron* proclaimed, to morrow is a feaſt to the Lord, not to the Calf: and yet if you conſult the the 8*th* verſe of that Chapter, as alſo *Pſal.* 106 19, 20. *Act.* 7.41. you'l find, God did account it all one, as if they had terminated their worſhip in the Calf; foraſmuch as theſe Scriptures ſaith plainly, That they did *worſhip the Calf, and offered ſacrifice to the Idol, and rejoiced in the works of their own hands.*

It's

It's therefore a vain plea of the Papists to say, they do not terminate their Worship in the Image or Picture, but worship the true God by it: though they uncover the head, bow the body, bend the knee to the Image, yet all this is not worshiping the Image, but God by it. And thus do Altar-Worshipers plead, they bow before the Altar, but not to it; they worship not the Altar, but God by it. But the most High God will be worshiped in spirit and truth, and not by Pictures and Images. To make therefore a Picture of the Trinity is abominable Idolatry. Consider these Scriptures, *Deut.*4.15,16,17,18,19. *Isa.*40.18,19,20.& 46.5,6,7,8,9. And as for Christ, though indeed as man he was picturable, yet because of that near union that was between the two natures, the drawing a picture of him must needs be very sinfull and wicked. Both these kindes of Idolatry are to be fled from, 1 *Cor.*10.14. 1 *John* 5.*ult.* God did so abhor it, that he gave order that their Groves & high Places should be destroyed, *Deut.*7.5. *Isa.*30.22. 2 *Cor.*6.16. *Num.*33.53. and accordingly you'l finde the good Kings of *Israel* did. This is a path that leads certainly to ruine; Psal. 97.7. *Confounded be all they that serve graven Images, that boast themselves of Idols: Worship him all ye gods.* You may do well here to consider that severe Law (*Deut.*13.) against those that should secretly intice to Idolatry; the 6th *verse* to the 12. the substance of which Law was this, That *if a mans own son, daughter, wife, friend, &c. should entice him secretly to the Worship of a false God, that then that man should not conceal it, but his hand should be first upon him to kill him, stoning him with stones until he died.* And the end of this severe Law is expresst to be, That *Israel might hear, and fear, and do no more so wickedly.*

The drawing a picture of God or Christ is abominable.

Ver.11.

Of Will-Worship.

The other part of False Worship, is Will-Worship, that Worship which is founded purely upon mans will.

The difference between natural and instituted Worship.

Note here, that though natural Worship is founded upon the very nature of God, and due by the very Law of Creation, and so needed no institution for it, yet the instituted Worship of God (of which the second Command treats) is built upon the command of God: so that God will

will own no Worſhip to be his, but what he hath commanded. Hence it is, that though natural Worſhip abides ever the ſame, yet inſtituted Worſhip hath been divers. Under the Old Teſtament in one form, and under the Goſpel in another. And as all the Ceremonies under the Law were lawfull onely upon the account of Gods command, ſo under the Goſpel, that which doth warrant Church-conſtitution and Diſcipline, Ordination of Officers, Adminiſtration of the Seals, &c. is nothing elſe but the command of God. And therefore when God ſpeaketh (in *Jer.*7.31. & 19.5.) againſt the offering of their Sons and Daughters to *Baal*, he ſaith not, I forbad this (though he had forbad it once and again, as *Levit* 18.21. & 20.2. *Deut.*12.31. & 18.2.) but it never came into my heart to require it. By Will-Worſhip then I mean mens additions unto, or ſubſtractions from the Word of God, in the matter of inſtituted Worſhip. This is forbidden *Deut.*4.2. & 12.32. *Prov.*30.6.

Wherein the evil of Will-Worſhip conſiſteth.

Now this way of Will-Worſhip muſt needs lead to everlaſting deſtruction; For that

1. It's committing high Treaſon againſt the God of heaven. To clip the King's Coyn is Treaſon, but to put our own ſtamp upon it is high Treaſon: To diminiſh ought from God's Law is very abominable, but to make Laws of our own is much more abominable.

2. It's the ſetting up of the Will and Wiſedom of man in oppoſition to the Authority and Wiſedom of Chriſt. That whereas we are commanded to do that which is right in the ſight of the Lord (*Deut.*6.17,18. & 12.25,28. & 13.18. & 28.14.) this is, doing that which is right in our own eyes, as if we were wiſer then the Lord. It's the Language of the heart of an Idolater, I'le not have this man to rule over me; if I do him any homage, it ſhall be according to my own will.

3. This is in Scripture called *the Worſhip of Devils*, *Lev.*17.7. *Deut.*32.17. 1 *Cor*,10.20. *Rev.*9.20. *Pſal* 106.36,37. 2 *Chron.* 11.15. and that becauſe it's not God but the Devil that is ſerved by ſuch Worſhippers. It's a Worſhip of the Devils inventing, and that he by all means poſſible endeavours to ſtrengthen

ſtrengthen and eſtabliſh. Now the Worſhip of the Devil muſt needs lead to ruine.

4. Idolatry and Will-Worſhip is that which cauſeth the Jealouſie of God to break forth. We have this word *Jealouſie* mentioned in no Command but the Second, which treateth of inſtituted Worſhip, and ſeveral times it's uſed in Scripture in reference to Worſhip, as *Exod.*34.10. *Deut.*6.14, 15. & 32.16. *Pſal.*78.58. If you ask what Jealouſie is, *Solomon* ſaith, *It's the rage of a man*, Prov.6 34. So that (to ſpeak with holy reverence) pollution in matter of Worſhip is that which putteth the holy God into a rage and fury, maketh him very wroth, and Who is able to ſtand when once the Jealouſie of God breaks forth? Now by all this it appears, that Idolatry and Will-Worſhip leadeth to deſtruction.

And now that this way of falſe Worſhip is nevertheleſs a broad path, appears, if we ſhall conſider, that moſt part of the world is without the knowledge of the true God: Some worſhiping the Sun, Moon, and Stars, *&c.* ſome, Men, like themſelves; and ſome four-footed Beaſts, and Creeping things: For the proof of which, the Scriptures are abundantly full; *Jer.*10,1, and ſo on. *Pſal.*115.4. & 135.15,16, 17,18. *Rom.*1.21,22,23. 1 *Cor.*10.20. And then in that part of the world which is called *Chriſtian*, there Antichriſt ſitteth in the Temple of God, ſetting up his Poſt by Gods Poſt, and his Pillar by Gods Pillar. *Revel.*14.9,10,11,12. There it ſaith, that *Whoſoever ſhall worſhip the Beaſt, or receive his Mark, &c. ſhall drink of the wine of the wrath of God, that is poured out without mixture, into the cup of his Indignation, &c.* And yet you ſhall finde (*Rev.*13.3,8.) that *upon the healing of the deadly wound of the Beaſt, all thoſe whoſe names are not written in the Lambs book of Life, ſhall wonder after the Beaſt, and worſhip him.* Now for the Lords ſake, and for your ſouls take look to it, that neither by threats nor flatteries you are brought to walk in this accurſed path.

Queſt. *But will not the Command of a Chief Magiſtrate excuſe me?*

Anſw. Daniel and the three Children had the command of the King, and yet that would not prevail with them, either

either to neglect the Worship of the true God, or to worship a false God,

Dan. chapters 3, & 6.

Quest. *But may I not keep my heart to God, though I do submit externally to a false, superstitious Will-Worship?*

Answ. No: It's impossible for thee to give thy heart to God, and thy body to an Idol. *He that is not with me is against me, and he that gathereth not with me scattereth abroad*, Math. 12.30.

5. The path of Hypocrisie.

5. The 5th and last is the Path of *Hypocrisie*. The way of Hypocrisie, is when men and women shall pretend to the true Worship of God, and seem zealous for his glory, and yet in heart be enemies to Christ, and the power of Godliness. A Hypocrite is one that hath a Saints name and a Devils nature; one that hates the practice of that he knows and commends to others, *Ezek.*33.33. *Jerem.*1. to the 12. *Math.*23.

This is a Path that leads to Hell; for, 1. All such a persons performances are abominable to God, *Isa* 1.11. & 66. 3. *Zech.*7.4,5,6, *Mal.*1.7,8. 2. There are several dreadfull words written against him, *Mal.*1.*ult.* *Isai.*33.14. *Job* 8.13. & 20.5. & 27.8. & 15.34. & 13.16. *Math.*24.*ult.* And this is also a broad path, Rai.9.17. *Every one is a hypocrite, &c.* Math.7.22. *Many shall say in that day, &c. And I shall profess unto them I never knew you*: *Depart from mee ye workers of Iniquity.* Nay, among the Virgin-Worshipers, such as have not been polluted by Antichrist, there will be as many foolish as wise. Thus much in answer to the first Querie, *viz.* What this broad way is. The

What destruction it is the broad way leadeth unto.

Second Query propounded was, *What destruction that is, which this broad way leadeth unto?*

Answ. This Destruction hath two parts; which I shall but name.

1. From the presence of the Lord (the chiefest good) Angels and Saints, 2 *Thes.*1.8,9. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. And

2. This destruction will be to the company of the Divels and

and damned Spirits, in everlasting flames, under God's wrath, and the terrour of a gnawing Conscience for ever and ever.* *Mat.25.41, 46,30. Mar.44 45,48

3. The third Query to be resolved is, *How it comes to pass that the most of men travel in this way which leadeth unto destruction?* Why most walk in this broad way.

Answ. For the solution of this Query, I shall lay down these five Reasons:

1. Because it's mans own way. Every man is born with his face towards hell, as before said, and thitherward doth he travel until conversion. Now, saith *Solomon* Prov.16.2. *The waies of a man* (that is, the unregenerate man) *are clean in his own eyes, &c.* Home is home though never so homely. Hence it was that *Hadad* in another case, (1 *Kings* 11.21,22) desired of *Pharaoh* that *he might go home to his* [*own*] *Countrey, though he had lacked nothing in Egypt, yet he would go home in any wise.* Christ in the Gospel calleth the sinner to the forsaking of his own kindred, and his fathers house; all its own ways, relations, and concernments whatsoever. And therefore it is, that though Christ doth make never such rich profers to the sinner, yet here he sticks (till overcome by Almighty power) he can't leave home, he loveth his own ways, and must walk in them, though he perish eternally. It's for this cause that the Fathers of the Antichristian Church, cannot be content to worship God according to their own brains themselves, but (according to their power) will force it upon others: The reason is, because it is framed by their grace, wisdom, and understanding, and all of it the work of the Crafts-men; and therefore say they, let the men that sacrifice kiss the Calf, bow and stoop to our Image, and that upon pain of death, or banishment; see for this *Hosea* 13.2. Oh! how earnest hath this made persons at Idolatry, *Isa.66.3. Jer.7.18.* But Reas. 1.

2. Man is a creature that naturally doth love ease; now this broad way is an easie path, there is nothing of difficulty in it. As the way of ignorance is an easie path. To live as thousands even in this Island do, who content themselves with the bare coming to Church, and being at Sacraments, and never take no pains in searching after the knowledg of God, pleasing themselves with this conceit, that because Reas. 2.

they want that education which others have, God expects not that they ſhould trouble themſelves about ſearching the Scriptures, or about the various Opinions of men in the Worſhip of God; and ſo contents themſelves, (notwithſtanding they are under the glorious light of the Goſpel) do live and dye in ignorance. And there is a Miniſtry in the World that ſuits this ſpirit, that teacheth the people that they need trouble themſelves no further about Religion, ſave onely to attend conſtantly upon Divine Service, and to be conſtant at the Sacrament when it is adminiſtred, and get ſome good Prayer-Book to read in their Families *: Now this being an eaſie Religion, it's greatly pleaſing, and many poor ignorant people wil thank a Miniſter at preſent that ſhal ſo inſtruct them, though it may be they may curſe him hereafter in Hell for it. 2*dly*, The way of prophaneneſs, an eaſie path; a man may ſit upon an Ale-Bench and be drunk, lye upon a Down-bed and be unclean, ſit upon a Couch and ſwear, and curſe, and blaſpheme the Name of God, and reproach his people, *&c.* And ſo alſo for the Negative Chriſtian, the Will-worſhipper, and the Hypocrite. None of theſe come ſo far as to pull out a right eye, or cut off a right hand for God. Sin may be loved, yea practiſed either more openly, or more ſecretly in all theſe paths

3*dly*, Here's peace (ſuch as it is) enjoyed in this broad way. It's true, God ſpeaks not peace to a wicked man, but the Devil he doth, Luke 11,21. *When a ſtrong man armed keepeth his Palace, his Goods are in peace.* The ſoul of an unregenerate man is the Devil's habitation; and it's the great deſign of the Devil to guard the ſoul, and to preſerve its ſinful peace, and to prevent whatever might diſturb it. And herein doth a wicked man join with the Devil, being very loath to have his peace broken. Hence it is that wicked men do ſo hate and abhor a ſoul-ſearching Miniſter, a burning and a ſhining light; the reaſon is, becauſe ſuch a Miniſtry hath a tendency to break this helliſh peace. It's therefore the Devils buſineſs to furniſh thoſe of his Subjects, (which muſt needs have ſome kind of preaching) with ſuch a Miniſtry as ſhall neither by preaching nor living, diſturb their peace. Thoſe then that do employ themſelves to thruſt out Labourers, and to put in Loyterers; to thruſt out ſuch who endeavour to ſearch to the quick, and bring in ſuch as will daub

*Mind here, that the greateſt work of Religion is internal work, pulling down the ſtrong holds of the heart. It lieth in Regeneration & mortification, and without this work be done, people may go to hel for all their Divine Service, and good Prayer Books Real. 3.

daub with untempered morter, do the Devil the best service of any men in the world.

But note, that before ever the soul comes to enjoy true peace of Conscience, this sinful peace must be destroyed. Christ comes not (in the Gospel) to maintain, but to destroy this peace.

4*thly*, Man is a sociable creature, and loves company; and in this broad way the Devil can furnish them with all sorts of associates suitable to his disposition. As, Reas. 4

1. Art thou a plain Countrey-man that loves to talk of thy Ploughing and sowing, &c. but dost not fancy to discourse of Religion; thou thinkest that Discourse is fit onely for Ministers or learned Gentlemen, and not for such plain men as thy self. The Devil can furnish thee with very suitable company; for he hath thousands in his Kingdom that do regard Religion as little as thou dost. Or,

2*dly*, Art thou a ranting, damning fellow, that is resolved for a merry life, though a short one; to satisfie thy lust to the full; and that never a *Phanatique* in the world shall alter thy mind, or stop thee in this Carear: That let what will come of it, thou art resolved to have thy Whores, Cups, Oaths, &c. The Devil hath company for thee also. I am apt to think, that at this day the Devil hath more of this sort in his Kingdom then pleaseth him, they being grown now to that pass, that they cannot be satisfied to have their fill of wickedness, but they must abuse such as will not run with them into the same excess. Now the Devil hath such in his Kingdom, that though they do not hate such things upon Gods account, (for then they would hate all sin) yet their very Constitutions and Educations leads them to abhor them. And these persons being abused and affronted by the debauched party in the Devils Kingdom, may haply be convinced, and put upon it to look after a Pavillion, wherein they may be kept from the strife of Tongues *: For something that may down-weigh that reproach and malignity that this hellish party doth cast upon them. *Psal. 31. 20.*

3*dly*, Art thou for civil company? The Devil hath of these also in his Kingdom, persons that are well bred, and that do scorn to abuse any, doth abhor a prophane dissolute Carriage.

4*thly*, Art thou one, that though thou lovest not to be over-precise, to be tied up to hard-meat, yet (having some notions of

immortality) canſt not be content without ſome kind of Worſhip, thou art therefore for a good honeſt merry Religion, that Religion that hath been of late years, is too melancholly for thee, it makes thee no Muſick; and thou art for a Miniſter that is a good fellow, that won't preach too often, and when he doth, not be too earneſt, but will now and then break a jeſt in the Pulpit; and when he hath done preaching, will not preſs you ſo much to private devotion, but that you may after Sermon upon Sunday (as you call it) fetch a walk in the fields, and play a game or two at nine-pins, or at bowls, &c. In this broad way there are many of thy ſpirit in this alſo. And this let me tell thee, That it ſhall not be the Devils fault, nor the fault of his ſervants, if thou art not fitted with a Religion that ſhall ſuit thee; a Religion that ſhall (1.) be eaſie to underſtand. 2*dly*, To perform, 3*dly*, That ſhall indulge thy luſts ſufficiently. But,

5*thly*, Art thou paſt all the former, and art not onely for ſome Worſhip, but a pure Worſhip? Will no company pleaſe thee but Virgins, ſuch as have not defiled themſelves with polluted Worſhip? Give but heed to the Devil, and he'le help thee to diſſemble, and by diſſimulation to get in among Gods people, it may be into Church-fellowſhip; & when thou art there (carrying thy ſelf cloſely) a thouſand to one but in a little time the Devil will help thee to the ſociety of ſome in that Church that have as vain a ſpirit as thy ſelf, and ſo you may walk together (concealing the matter) not onely in the love, but practiſe of abominable wickedneſs, under a great profeſſion. Now there being ſuch accommodation for company in the Devils Kingdom, is a fourth Reaſon why ſo many walk in it. But,

Reaſ. 5 Laſtly; The laſt Reaſon is, Becauſe that thoſe which are walking in this path, know not whither they are going: Should you tell ſuch perſons that they are going the way to Hell, they'l not believe you; they'l tell you you that they hope to be ſaved as well as the beſt, and that they never in all their lives did queſtion the mercy of God. It's true, every man hath his failings, and ſo have they, but God is abundant in mercy, and Chriſt he came to dye for ſinners; and they wonder why any perſon ſhould queſtion the mercy of God, and the pardon of their ſins; they bleſs God they never did queſtion it ſince they were born. Now as God is the Father of a Chriſtians hope (1 Pet. 1, 3 --*begotten us again*

to

to a lively hope) and it hath all its nouriſhment from Heaven; ſo a wicked man's hope it's begotten by the Devil, and nouriſhed by the breaſt of Hell, and ſo long as the Devil can preſerve this hope of happineſs (notwithſtanding a ſinful life) the ſoul is ſecure; but when once this wretched hope is deſtroyed, then the Devils Kingdom in the ſoul begins to ſhake. For the Kingdom of Chriſt (his Rule and Dominion in the ſoul) is built upon the ruines of this accurſed Hope. Alas! were but a wicked man ſenſible of his Eſtate, he could not reſt ſatisfied one hour; but they are infatuated, under the power of an *Ægyptian* darkneſs, only differing from the darkneſs of *Ægypt* * in this, that they feel it not, are not ſenſible of it. And hence it is that the Devil's Kingdom is ſo full.

* *Exod.* 10 21

Thus much for the firſt particular propoſed, namely, That the way that leadeth to everlaſting ruine, is a broad, eaſie way.

The ſecond thing to be ſpoken to (in the handling of which we ſhall but hint things) is, *That the way to glory and everlaſting bleſſedneß, is a ſtrait narrow way.* I ſhall (for the diſpatch of this) endeavour to make a two-fold diſcovery, and that in a very ſummary, *viz.*

The 2d. doct. *That the way to Heaven is a ſtrait narrow way.*

1. What the way to true bleſſedneſs is.
2. What the reaſon is it's ſo ſtraight and narrow.

For the ſolution of the firſt, I ſhall onely give you this general anſwer, That it is the way of Faith in Chriſt, and Obedience to Chriſt. Of faith in Chriſt, whereby the ſoul goeth out of its ſelf, and reſteth alone upon the free-grace of God in Chriſt for ſalvation. Of obedience, whereby the ſoul receiving Chriſt as a Lord and King, is made willing to ſubject to all his Commandments, deſiring to own and obey (in the ſtrength of God) whatever it finds to have the ſtamp of his Authority upon it. Theſe two (Faith and Obedience) taken in conjunction, are paths that will undoubtedly lead to everlaſting glory. Indeed that faith that is without obedience, is a dead faith, *Jam.* 2. And on the other hand, that obedience that is without faith, is unacceptable, *Heb.* 11 6. But in what ſoul ſoever there is ſuch a faith as doth produce obedience, and ſuch an obedience as is the fruit of true faith, that ſoul is bleſt at preſent, and ſhall be bleſt

What the way to bleſſedneſs is.

blest unto Eternity. And this is all I shall say in answer to the first query: The second follows.

What it is that maketh Heavens way so strait.

2*dly*, The second thing to be discovered is, What it is that maketh the way to glory so streight and narrow.

Ans. It ariseth not from any thing in the way it self; for all the wayes of Wisdom *are wayes of pleasantness, and all her paths are peace**. Christ's *yoke it is easie, and his burthen light* †. And *his commands they are not grievous* *. But from that contrariety and opposition that there is not onely in the unconverted, but also in the unregenerated part of those that are converted against those terms which Christ hath propounded for all those that will be his Disciples, to submit unto. The sinner would embrace Christ gladly, so he might have him upon his own terms; but now all those that do expect benefit by Christ, they must submit to those terms that Christ hath proposed; which terms are expressed, *Luke* 9.23. And he said to them all, If any man will come after me, let him,

* *Prov.* 3. 19
† *Matt.* 11.
* 1 *John* 5.3.

Christ his terms.

1. *Deny himself.*
2. *Take up his Cross daily.*
3. *And follow me.* Now these terms being so contrary to flesh and blood, hence it is that it is so hard a matter to be a true Disciple of Christ. I shall therefore for the further clearing of this discovery, speak something touching each of these terms proposed by Christ. And

About self-denial.

1. For that of self-denial: I shall
1. Give you a more general description of it. And
2. Shall shew you more particularly what it is that Christ doth call the sinner to deny.

Self-denial described.

Take the general description thus: *Self-denial, is a gracious work of the Spirit of God, enabling the soul by Faith, so to behold the glory and excellency of Christ, as to deny its self, and all self-concernments, as they are either compared to Christ, or else come in competition with Christ.*

What Christ calleth the sinner to deny

I shall not stand to open the parts of this Description (for that would take up too much time, and also encrease the number of sheets above my intent) but shall (according to promise) shew you in a few particulars what it is that Christ calls the sinner to deny. And

1. He

1. He calls him to deny all ungodlineſs and worldly luſt, to part with every ſin, yea even ſuch ſins that may be as a right eye, or a right hand, *Matth.*5.29. *Tit.*2.12,14. There muſt be forſaking of all ſin, as to the love of it, and delight in it. A wicked man may (for baſe ends) refrain ſin, and yet love it; and a good man may commit ſin, and yet hate it. But note here, it's not the preſence of ſin, ſo much as the love of ſin, that damns the ſoul. 1. Sin.

2*dly*, He calls the ſoul to deny all natural and acquired parts, as a meek, well-tempered nature, an humble, lowly carriage, good education, ſchool-learning, &c. Theſe things are not ſo to be denyed, as (1.) not to bleſs God for them. And 2*dly*, not to improve them; but they are ſo to be denyed, as that we ſhould not look upon our ſelves to be ever the more deſerving the love and favour of God becauſe of theſe endowments. And 2*dly*, That we ſhould not reſt in theſe qualifications, placing our happineſs in them, and not coming to Chriſt, in whom alone is true perfection, 1 *Cor.*1,21---*The world by* [*Wiſdom*] *knew not God.* The learned of the *Jews* and *Greeks* were too wiſe to cloſe with Chriſt, and to hearken to the fooliſh preaching of the Goſpel. And therefore the Apoſtle ſaith, *Cap.* 3. *ver.* 18. *He that would be wiſe, he muſt become a fool.* The onely way to obtain ſpiritual Wiſdom, is to deny our natural and acquired parts, and ſo know our ſelves to be fools. 2 Natural and acquired parts

3*dly*, We are called to deny all our Religious performances, ſuch as preaching, hearing, praying, *&c.* to deny all in point of Juſtification from the guilt of ſin, and acceptation into Gods favour, *Iſa.*64.6. *Phil.*3.7,8,9: We are to perform religious duties with that care and diligence, as if we were to obtain eternal life by our works; and yet on the other hand, we are to reſt upon the free grace of God in Chriſt for ſalvation, as if we had never done one good work, never performed one good duty 3 All Religious performances

4*thly*, All Ordinances and external priviledges are alſo to be denyed, *Amos* 6,1. Wo to them that are at eaſe (not in *Sodom*, but) in *Sion*. 4 Ordinances & priviledges.

It's a great mercy to enjoy Ordinances; they are of great advantage to a people *; but if thou doſt reſt in bare Ordinances, without the enjoyment of the God of Ordinances, they'l * *Rom.* 3.

leave

leave thee ſhort of heaven at laſt, as they did the fooliſh Virgins, *Math.*25. See alſo *Math.*7.22,23. Ordinances are but as the Caſement through which the light doth ſhine, as the Diſh in which the Meat is brought, as the Pipe through wch the Water doth run. Now can you imagine, that a man that is not blinde, can be content with a Caſement without Light? or a Hungry man, with a Diſh wherein is no meat? or a Thirſty man, with a Pipe through which doth run no Water? And yet ſuch is the madneſs of thoſe that pleaſe themſelves with hearing Sermons, & receiving Sacraments, reſting in theſe things, notwithſtanding they remain in an ignorant, vile, and wretched eſtate, without the experience of ought that hath been preacht to them in the Word, or repreſented to them in the Lords Supper.

5. All wordly concernments, as

5. Chriſt calls to the denying of all worldly concernments whatſoever, in compariſon of, or in competition with himſelf, as

1. Riches.

1. *Riches*; Jer.9.23. Pſal.62.10. 1 Tim.6.17. Heb.11.26. It's a hard matter for a man to be rich in this world, and not to truſt in his riches, and therefore it is that it's ſo hard for a rich man to enter into heaven, *Math.*19.23. compared with *Mark* 10.24. where Chriſt by the rich man declareth his meaning to be of thoſe that truſt in riches.

2. Honor.

2. *Honour*; Chriſt in this is propoſed for our enſample, Phil.2.7. *made himſelf of no reputation.* The Apoſtles (1 *Cor.*4. 13.) were content to be defamed, made *as the filth and off-ſcouring of the world.* Heb.11.24,25,26. There *Moſes* deſpiſed and trampled upon the glory and honour of the Court, and of being called the Son of *Pharaohs* Daughter. A good name is a precious ointment, but ſometimes a perſon may fall into this *dilemma*, that either he muſt be diſhoneſt, or be ſo accounted, be a fanatick in name, or in truth: It then favours of an excellent ſpirit, when a perſon ſhall chooſe rather to be accounted diſhoneſt, then to be diſhoneſt; chooſe rather to be called a fanatick, then to be ſo.

3 Relations & Habitations

3. *Relations* & *Habitations*; Relations, *Mat.*10.37. compared with *Luke* 14.26. there you'l finde that our love to Relations muſt be a hatred, compared with our love to Chriſt.

Habitat

Habitations, *Gen.*12.1. *Pſal.*45.10. *Heb.*11.8. *Math.*19.28. *Mark* 10.29,30. *Luke* 18.29,30.

4. *Pleaſures*; 2 Tim.3.4. We muſt take heed of loving pleaſures more then God. *Iſa.*58.13. It's the love of pleaſure that doth occaſion the breach of the Sabbath. An excellent example of this part of Self-denial we have in *Moſes*, Heb.11.25. *Chooſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.* 4 Pleaſures.

5. There muſt be a denying our ſelves in reſpect of injuries offered; we muſt not ſeek revenge, nor return evil for evil, but on the contrary bleſs them that curſe us, &c. *Math.*5. *Rom.*12.14,19,20,21. 1 *Pet.*2.23. 5. In reſpect of Injuries offered.

6. *In Meats* and *Drinks*; we are not to eat and drink in exceſs, to ſurfeting and drunkenneſs, but to uſe moderation, making the ſervice and glory of God our great end in the uſe of his creatures, *Prov.*23.1,2,3. *Rom.*13.13. 1 *Cor.*9. 27. *Eph.*5.18. *Luke* 21.34. *Phil.*3.19. 6. Meats and Drinks. 1 *Cor.*10.31.

7. *Life it ſelf*; as father and mother, brother and ſiſter, &c. are to be hated in compariſon of Chriſt, ſo is even life it ſelf, *Luke* 14.26. And the onely way to keep life here with a bleſſing, and enjoy an eternal life in glory, is to be willing to reſigne up our ſelves, and all that we have and are to the cauſe of Chriſt, when ever Chriſt ſhall call us ſo to do. Our Lord Chriſt hath ſaid it once and again: *Whoſoever will ſave his life ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the Goſpel, the ſame ſhall ſave it: and what profit will it be for a man to gain the whole world and loſe his ſoul?* Math.10.39. & 16.25,26. Mark 8.35,36,37. Luke 9.24.25. 7. Life it ſelf.

And thus much touching the firſt term, *viz.* Self-denyal; the ſecond follows, which is

2. *That every Diſciple muſt take up hit Croſs daily.*

I ſhall here *firſt* ſhew you what this Croſs is; *ſecondly*, what it is to take up this Croſs.

1. By *Croſs* ſometimes is underſtood the efficacy & power of Chriſts Death, as 1 *Cor.*1.17,18. *Gal.*6.14. *Col.*2.14. and ſometimes Affliction and Perſecution, ſo *Heb.*12.2. and ſo are we to underſtand it here in this Scripture. A Chriſtian he hath many Croſſes in this world, as that of Sin, Temptation, What the Croſs of Chriſt is.

ptation, Deſertion, &c. but that which Chriſt chiefly doth here intend, is doubtleſs that of Perſecution. There are four places wherein Chriſt propoundeth this term, namely, *Math.* 10 30. & 16.24. *Mark* 8.34: and this in *Luke* 9.23. In *Math* 10. he ſpake largely touching what they ſhould expect from men, and then in the cloſe telleth them, *That he that takeih not his Croſs and followeth him, is not worthy of him*; that is, whoſoever ſhall decline him, or his way, by reaſon of that Croſs of perſecution he had afore-mentioned, that perſon was not worthy of him. And in the three other places, he was in each of them ſhewing to his Diſciples what great things he was to ſuffer of the Elders and chief Prieſts at *Jeruſalem*; and *Peter* being ſomewhat offended and troubled at it, Chriſt rebuketh him, and declareth in the preſence of the people, and of his Diſciples, *That whoſoever would come after him muſt take up his Croſs.* Hereby clearly ſhewing to all his Diſciples, that the ſame ſpirit of envy and hatred that was in the world againſt him, will be againſt them alſo, *Math* 10,23, 24, 25. *Joh.* 15.18,19,20. and therefore they muſt reſolve to follow him, bearing their Croſs. There is a Croſs of Perſecution and Tribulation to be born in a leſſer or greater meaſure by all the Saints in this world, *Joh.* 16. *ult.* *Acts* 14.22. *Phil.* 1.29. & 2 *Tim.* 3.12. there the Apoſtle ſaith, All that will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution. It's poſſible ſome carnal formal Profeſſors may rub out in perſecuting times; but ſuch as are *godly in Chriſt Jeſus*, ſuch as walk by Goſpel-light, and according to Goſpel-rule, they ſhall be ſure to ſuffer perſecution. Every unregenerate man is more or leſs a perſecutor, and therefore while the Saints do live in this world among wicked and ungodly men, they will in a greater or leſſer meaſure be tormented and perſecuted by the world.

Such an enmity there is between the two Seeds, that nothing can be expected but perſecution from the wicked of the world. See *Gen* 3.15. *Gal* 4.29. *Prov.* 29. *ult.* *John* 16. *ult.*

But what is it to take up this Croſs?

What the taking up of the Croſs is. 1. Negatively.

I ſhall anſwer to this both Negatively and Affirmatively, what we are not to underſtand, and then what we are.

1. *Negatively*; We are not to underſtand any kinde of reverence to be given, either to the Image, or ſigne of the Croſs. The bearing of the image of the Croſs is a place of great

great honor among the Papists, who do greatly adore and reverence the same: And so also they do the Sign of the Cross, giving the Signe no less honor then the Image; but herein they are certainly (as *Paul* said of the Athenians) too superstitious, there being no rule in the Word of God for such Adoration.

2. Christ in propounding this term, doth (as it seemeth to me) secretly inhibite his people the making & creating a Cross to themselves. As wicked men are apt to say, Peace, Peace, when there is no Peace; so Gods own people are apt to fear when no fear is, and to create trouble and sorrow to themselves. For the Devil, if he can't intice the soul from the waies of God, then will he endeavour to discourage it, by perswading it that there is a Lion in the way. That it will never be able to hold out, and hold on in heavens way, there is such vallies of death, and mountains of difficulties to pass thorow & go over. Now though Christ would have the Soul to persevere in his commands, whatever the difficulty be he meets withall, yet he would not have it give heed to such amazing and perplexing suggestions, but by faith to live above them. And thus by way of Negation.

For the Affirmative, I shall answer it in these four particulars: To take up the Cross is, 2. Affirmatively.

1. For the Soul deliberately, after serious debates in the heart about this matter, to resolve (in the strength of God) to hold on in heavens-way, let what will come, Disgrace, Poverty, Imprisonment, Fire and Fagot, &c. with *Job* to resolve, *Though he kill mee, yet I'le trust him**. A Hypocrite may resolve high, but his resolves are usually sudden and passionate resolves, and so come to little: but now a Christians resolves (when he acts like himself) are deliberate and sincere resolves, depending not upon his own but the strength of God, and these resolves hold; and though a Christian (that hath so resolved) may live and dye in a calm season, and suffer little, (comparatively) yet God (who knoweth the heart) accepteth the will for the deed,

* *Iob* 13.15.

and taketh it as kindely as if he had suffered abundantly more for his name and glory.

2. It is to acquiesce in Gods pleasure, to have our wills resolved into the will of God, quietly to submit under all his dispensations and providences, though seemingly they may contradict his promises and our expectations: with the Church (*Micah* 7.9) to resolve *the bearing his indignation, untill he plead our cause*, &c. That soul doth truly & rightly bear his Cross, that doth quietly submit himself to God under all afflictions, being (in *Davids* sense) *dumb, not opening his mouth, because it is the Lords doings* *. * *Psal.* 39. 9.

3. To take up this Cross, is to do it cheerfully, to do it upon choice; for so Christ propoundeth this term, that whosoever will choose him to be his Lord and Saviour, must choose the Cross also; will choose to reign with him, must also choose to suffer with him. A hypocrite may suffer much upon the account of Religion, but he suffers not upon choice; could he preserve his name, or bring about some such finister end, he would never suffer; his suffering for truth is not out of love to truth, but upon some other base and low account. But now *Moses* he suffered much, and that upon choice, he chose rather to suffer with Gods people, then to enjoy sinfull pleasures *. Christs yoke is not put on *per* force, we are to take his yoke and burthen upon us, *Math.* 11. * *Heb.* 11. 25.

4. The last particular (which acquainteth us rather with the manner then the matter of the duty) is, that to take up this Cross, is to persevere, to hold out to the end. *He must deny himself, and take up his Cross* [*daily.*] We must not be weary of suffering for Christ, or Truth, but after we have suffered reproach and scorn, then we must be willing to suffer confiscation of Goods, after that Imprisonment, and after that Banishment, and after that cruel Death, *Math.* 10. 22. *And ye shall be hated of all men for my Names sake; but he that endureth to the end shall be saved.* And thus I have dispatched the second term, *viz.* The taking up the Cross.

We are to follow Christ

The third and last is, *to follow Christ.* Now we are to follow

low Christ, 1. In his Commands, 2. Examples, and 3. Providences.

1. In his Commands; to follow Christ, is to obey him, *Joh.*10.4,5,27. The true Sheep follow the true Shepherd, and will not follow strangers; that is, they hear and obey the voice of Christ, and his onely, they will not hear nether obey the voice of Strangers. In this term is required then, that the soul do heartily and sincerely own Christ for it's Lord and King, to be ruled and governed by him, owning him alone for the Lord of it's conscience, and obeying him (at least in desire and affection) in all his commands, so farr as they are revealed and discovered unto the soul. 1. In his Commands.

2. We are to follow Christ in his Examples. Christ was not in all things our Example; for some things he did by the power of his God-head, and therein he was not an Example to us; and something he did as Mediator, *viz.* satisfie his Fathers wrath, and purchase eternal life for his people, and herein he was not an Example, Heb.1.3.——*When he had [by himself] purged our sins, sate down on the right hand of the Majesty on high*: but in that holiness and righteousness that did appear in him, therein he was our Example, *Math.*11.29. *Learn of me*: What is it we should learn? Not to raise the Dead, open the eyes of the Blinde, &c. but *to be meek and lowly*. Every true Christian was predestinated to be conformable to this Pattern, *Rom.*8.29. and called unto it, 1 Pet.2.21,22,23. *For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow his steps. Who did no sin, &c.* And therefore, *Whosoever saith he abideth in him, ought himself so to walk, even as he walked*, 1 Joh.2.6. A true Christian is then to take Christ for its great & high Example, to consider how Christ carried it *first* with respect to the world, and all the enjoyments thereof, how he debased and humbled himself; and then *secondly* how he carryed it with respect to Satan, when under his temptations, how he defended Satan, not with this or that notion, nor yet with this or that experience, but with a *scriptum est*, *It is written*. The sword of the Spirit is the best Weapon to fight the Devil with. And then *thirdly* how Christ carryed 2. In his Examples. *Math.*4.

ryed

ried it towards men, both Saints and Sinners; how loving, and meek, and graciously disposed he was to all: and finally, how he carried it towards his Father; how he obeyed, how zealously, how chearfully, how exactly; he did not onely do what was commanded, but as it was commanded, *Joh* 14. *ult.* how fully fulfilling all righteousnes, *Mat.* 3.15. how constantly he began in the morning of his age, *Luke* 2. 42 to the 50. and continued until he had finished his whole work: And then how he believed, and how he prayed; and lastly how he carried it under sufferings, when upon the Cross, in that great torment, he crieth not out, Oh my hands, or my sides; but, *Oh my God, my God, why hast thou forsaken me?* The withdrawings of God was more to him then all his sufferings. Now in such things as these, is the Christian to write after this pattern, to walk (according as he is able) even as Christ walked.

3. In his Providence. *Rev.* 14 4.

3. We are to follow Christ in his Providences. To follow the Lamb whithersoever he goeth. Now we may be said to follow Christ in his Providences, when we do, 1. Acknowledge God in them, see and acknowledge the hand of God in all providential dispensations; and 2. Quietly submit to God's hand, and not with that wicked man, to say, *This evil is of the Lord, why should I wait any longer upon him?* 2 *Kings* 6.33. But how cross soever Providences may be, even to the promise of God, yet to rest upon the faithfulnes of him that hath promised, and to believe that God will most certainly make good all that he hath spoken concerning the glory of his Sons Kingdom. And lastly, then do we follow Christ in his Providences, when we do hear and obey the call of Providence. Now the call of Providence is not always the same; sometimes it calls for Thanksgiving, & sometimes for Humiliation, sometimes for doing, and sometimes for suffering; sometimes to bear a testimony to one Truth and Way of Christ, and sometimes to another. So that then do we follow Christ in his Providence, when we do hear, understand, and obey the voice of Providence, doing that which the present Providence of God doth call for.

Thus have I briefly shewed what those terms are that Christ

Christ hath propounded to all that will be his Disciples. Whereby you may see the reason, why it is that so few walk in the way of life, It's because they cannot stoop to these terms. Naturally men are engaged to their lusts, and their own ways, and these they will serve and follow, though they venture the loss of their souls by it. And hence it is also, that God's own people find it so hard a matter to keep close with God; the reason is from that averseness that is in the unregenerate part unto Christ's commands: So that although the soul hath freely and heartily closed with Christ upon his own terms, yet oft times when it comes to the trial, it's forced to cry out with *Paul*, that to will is present *. The Lord knows my heart is right with him; but how to obey, how to pass over this difficulty, how to perform this duty, how to take up this cross, *&c.* I cannot tell. * *Rom.* 7. 18.

I have now finished what I shall say to the Doctrinal part of both propositions, *viz.* 1. That the way to destruction is broad and easie. *And 2dly*, That the way to happiness is straight and narrow. I shall winde up the whole with four words of application.

The Use. 1. Of Information.

1. It may serve by way of Information, to inform us of the great reason why so many that do profess the Name of Christ, fall from their profession. The reason is, because they did never cordially and heartily receive Christ upon the terms before-mentioned; took not up their profession out of love to Christ, but upon some other base and low account, and in the midst of all their profession had their hearts engaged to one cursed lust or other, which they could not deny for Christ. And mind this, that that profession which is taken up in hypocrisie, a thousand to one but it ends in apostacy; as ever you would persevere in Heavens way, labour to be sincere and upright with God. *Note.*

2. Of Caution.

The second Use is of Caution, and that in two respects.

1. Take heed of walking securely in any path upon this account that the most walk in it, since you see that the most of the world walk in the broad way that leadeth to destruction. To do as the most do, is to damn your souls: to trifle away your day of grace, until your glass be run, and your sun

ſun be ſet, and everlaſting flames about your ears. Say not that this or that way of worſhip is moſt acceptable to God, becauſe it is accepted and approved of by the moſt of men; for that way of worſhip which God requires (that is, a ſpiritual worſhip) is not known by, or beloved of the moſt of the ſons and daughters of *Adam*.

2. Take heed of diſowning the way of Chriſt, becauſe of the paucity of thoſe that walk therein. This was that which made the Sodomites to deſpiſe *Lot* and his counſel, *Gen.* 19.9. *This* [*one*] *fellow* (ſay they) *came in to ſojourn amongſt us, and he will needs be a Judge.* If there had been hundreds of *Lot's* mind, haply they would have been more ready to have enclined; but he being alone, they looked upon him as an odd fellow, one that was brain-ſick, that had a Fanatick ſpirit, and therefore regarded not what he ſpake. God's people they are a very ſmal remnant, as a lodge in a Garden of Cucumbers, there is no cluſter in them, as the gleanings after the Vintage is over, * It may be here and there but one in a great family that doth own the way of Chriſt, and and that it may be a child, or a poor ſervant. A few in a pariſh, and they it may be the poorer ſort; and hereupon the men of the world do deſpiſe, and trample upon the holy ways of Chriſt. Perſons in matters of Religion, do generally reſolve to do as the moſt and greateſt of men do, though they ſuffer everlaſtingly for it. As you love your ſouls take heed of ſtumbling at this ſtumbling-ſtone.

Iſa. 1 8,9
Mic. 7.1

A uſe of trial. The third uſe is of trial. If the way to deſtruction be broad, and the way to life narrow, then it concerns every one thus to reaſon with his ſoul; O my ſoul! in which of theſe two paths doſt thou walk? Art thou bound for Heaven, or Hell? What will become of thee, when thou ſhalt leave this houſe of clay, and lanch forth into the great Ocean of Eternity? How will it fare with thee in the other world? Conſider of the concernment of this duty in theſe four particulars

Arguments to enforce examination.

Arg. 1 In one of theſe two paths do all the Sons and Daughters of *Adam* walk. There are but two eſtates in that Eternity that is before thee, the one everlaſtingly bleſſed, and the other everlaſtingly miſerable, and thou art haſting to one of theſe eſtates; every

every motion of thy ſoul is a motion towards Eternity; and ſo ſoon as ever thou comeſt to dye, thou wilt either enter into the joy of the bleſſed, or elſe be a companion for damned Spirits, and reſerved under chains of darkneſs, unto the judgement of the great day. While thou art in this world, thou art either a believer or an unbeliever, a Child of God, or a Child of the Devil; in the Kingdom of Chriſt, or in the Kingdom of Satan: Chriſt's friend, or his enemy: And when thou leaveſt this world, thou muſt either be bleſſed with the ſeed of *Jacob*, or curſt with the ſeed of *Cain*.

2*dly*, The Scriptures tell us there are but a very few that will enter in at the ſtrait gate. Now if the Scriptures had declared that all mankinde ſhould have been ſaved except ten perſons, thou mighteſt have feared thy ſelf to have been one of thoſe ten: But when on the other hand, the Scriptures ſhall ſo plainly declare, that the moſt will be damned, and but a few ſaved, how is it then that thou canſt eat and ſleep in peace, plow and ſow in peace, and the ſalvation of thy precious ſoul be at ſuch uncertainties? Argument 2.

3*dly*, Conſider how many thouſands have been miſtaken in this great buſineſs; who in the time of their health and proſperity, have been very confident of mercy and ſalvation, and of Gods love to their ſouls; how hath ſuch a ſoul ſaid of all Goſpel-priviledges, *Theſe are mine?* Of the promiſe of pardon, *This is mine?* Of peace and joy, *Theſe are mine?* Of Divine protection, *This is mine?* And yet when ſuch have come to dye, have found nothing theirs but their ſin, and God's wrath. Yea, how at the laſt they ſhall come knocking at Heaven's Gate, and demand entrance, ſaying, *Lord, Lord, open to us*, but ſhall find the gate everlaſtingly ſhut upon them, *Matt.* 7. 22, 23. & 25. 11, 12. For Chriſt ſake (therefore) take heed of a groundleſs confidence of God's love, and thine own ſalvation. Argument 3.

4*thly*, If thou dyeſt under ſuch a miſtake, thou art eternally loſt. If ſin be thy burden now, the Scriptures tells thee where thou maiſt have eaſe, upon whom thou maiſt caſt this burden: but if thou ſhalt not feel the burden of ſin till thou droppeſt into Hell, (for there thou wilt be ſure to feel it with a witneſs) then it will be too late; there will then be no remedy. Arg. 4.

Queſt. *How may I do that I may know the ſtate and condition of my ſoul, as to this great matter?*

How to come to know the true ſtate of our ſouls.

Anſ. In the handling of the firſt Doctrine we made a fivefold diſcovery of the broad way to Hell, and have ſhewn, that ignorance, prophaneneſs, diſobedience, will-worſhip, and hypocriſie, are all paths that do lead into the Chambers of death. I would therefore in the firſt place propoſe, that thou wouldſt conſider of this diſcovery by way of tryal, as thus: 1. Examine whether thou art not yet in a ſtate of ignorance. This is a ſoul-damning path. *If our Goſpel be hid* (ſaith the Apoſtle, 2 *Cor.* 4. 3) *its hid to them that are loſt.* What knowledge haſt thou of thy wretched eſtate by nature? Of the free and abſolute Covenant of Grace, ſealed in the blood of Chriſt? *&c.* I muſt here be plain. I am greatly afraid that many of you are ſo far from knowing theſe things experimentally, in the myſtery of them, that you are ſtrangers to the notion, and hiſtory of them. Now though we may know the Hiſtory, and be ſtrangers to the Myſtery; yet its impoſſible we ſhould know theſe things in the myſterie, and by experience, and not know them notionally. The myſterie is wrapt up in the Hiſtory. The precious word of the Goſpel is the field in which this Pearl is hid, the ſwadling cloaths in which the Babe is wrapped: So that there can be no receiving of, or believing in the Lord Chriſt without ſome knowledge of him as declared and diſcovered in the Scriptures. 2*dly*, Thou ſpeakeſt of God's love and mercy; examine, it may be thou art to be found in the path of a debauched life; it may be thou maiſt be found to be a drunkard, a ſwearer, a ſabbath-breaker, a contemner of God and his people, a ſcoffer at the wayes of holineſs, *&c.* to live in the practiſe of ſuch things as theſe, and not onely ſo, but to take pleaſure in them that do them, *Rom.* 1. *ult.* Now conſider, how canſt thou call thy ſelf a Chriſtian, and live after this rate? What, a Chriſtian and a Drunkard! a Chriſtian and a Swearer! a Chriſtian and a ſcoffer at godlineſs! I'le tel thee plainly, there are better Chriſtians in Hell a thouſandfold then thou art, if thou be'ſt ſuch an one. 3*dly*, If thou art not a debauched perſon, then examine whether thou haſt any thing more then Civility and Morality. Thou doſt pride thy ſelf in thy civility, but O man or woman, where is thy faith, thy repentance,

ance, thy holineſs? For to Hell thou muſt go with all thy ſweet diſpoſitions, and moral vertues, if theſe things be wanting. Thou maiſt be a moral man, and yet no Chriſtian; a civil, well-bred perſon, and yet in thy heart an enemy to Chriſt and the power of godlineſs.

When Chriſt was on earth, he had not among the ſons of men a more malignant enemy then the civil honeſt Phariſees. And to this very day God's people do by experience find & feel the moral civil man to be the moſt deſparate, indefatigable, inſatiable and indefeaſable perſecutor they meet withal. The moral, civil men are the fitteſt Engines in the Devils work, and are able to do the moſt miſchief to God's people. Let a wicked drunken, prophane fellow rail and ball againſt thoſe of his neighbors that do fear the Lord, or againſt any of Gods faithful Miniſters, calling them Hereticks and Phanatiques, &c. there will hardly any take notice of ſuch a fellow, except it be to cry out ſhame upon him. But now in a Countrey-pariſh, where a good Miniſter is, it may be there you'l have a ſober, well-compoſed Gentleman, or ſome grave Yeoman that hath been an ancient Pariſhioner, and a loving, quiet neighbour, who hath compoſed many differences, and prevented many ſuits of Law among his neighbours (things very worthy of praiſe) And this man he deſigns the outing of this faithful Miniſter; and how doth he endeavour it? Not by railing againſt him to his face (though haply privately he may uſe as ſcurrilous language as others) but firſt he deals with the Miniſter himſelf, and tells him how ſorry he is that it ſhould be his fortune to come into ſuch a place where the people will by no means conform to his Rules; and, therefore out of that love and reſpect he hath for him, he thought meet to adviſe him to remove, and to enquire out ſome other place where its likely he may have more love, and more maintenance If this wil do, he is pleaſed; but if he finds the Miniſter reſolved ſtill to wait upon the providence of God amongſt them, then he deals with the Pariſhioners, and counſelleth them in this wiſe: Neighbours, you know how that for many years we lived in love and peace together, (as became us) & good neighbourhood & fellowſhip was maintained amongſt us, and how that we went comfortably to the Houſe of God

together, and at the appointed seasons had the Communion; and that our former Ministers and we did live in love and charity one with another; but now since this Minister came amongst us, it is nothing so; he doth seem by his preaching, to design the breaking of that former peace and union that was amongst us: For, 1. He doth in his preaching press us to look after the truth of our conversion and regeneration, and after true saving faith, as if we were not converted, and had not true faith in God; And further, he usually hath in his application a word for Saints, and a word for Sinners, as if there were two parties amongst; whereas (neighbours) I hope, though we be great sinners, yet we have all a strong faith in Christ, and do love God (as God forbid we should do otherwise) and that we are all true Christians, let him say what he will. But 2*dly*, we do already experience the sad effects of his Ministry amongst us, in that some of our neighbors begin to cry out of the greatness of their sin, and to question the salvation of their souls, &c. And besides, in our Families there we are distracted, some of our Servants and Children they can mind nothing but reading, and praying, and calling of the word they hear, &c. So that the word is made good amongst us; for here's the Father against the Son, and the Servant against his Master, and the Husband against his Wife, and so on, *Matt.*10.34,35,36. And further, he doth refuse to give us the Communion except we will give an account of our hope of salvation, and amend our lives. Now these things (neighbours) they are a trouble to me, and I suppose may be the like to many of you, to think that we who have been all along accounted good Neighbours, & good Church-men, should now in our elder years come to be catechised, and have our faith in God questioned. My advice therefore is (that this Gangreen may spread no further) that you would join as one man with me for the putting this Minister out, and getting an honest man that wil have charity for us all, and perform Church-duties, as others have done heretofore, and (as I am a Christian) I shall be sure to improve my Interest for the effecting it. But hear one word before I forget it; keep this Conference private, don't let the Minister know that we had this meeting, or that I have thus advised you; for I am resolved

ſolved (that I may the better accompliſh the thing intended) to carry it as fair to the Miniſter as I may; but do you be ſure to be true to the promiſe, and as I am a ſinner to God) I'le be true to mine. I ſay, that ſuch a man as this is, by ſuch means as theſe, ſhall be able to do more towards the extinguiſhing of a glorious light, the removing of a faithful Miniſter, the ruine of his family then a hundred prophane, drunken, idle fellows could have done; and indeed the prophane can do little, except headed, abetted, and encouraged by ſome ſuch perſons as theſe. Take heed therefore, leſt under the garb of Civility, thou retaineſt Enmity to Chriſt, and his People and Wayes. But then

4*thly*, Doſt thou boaſt not onely of thy Civility, but alſo of this, That thou art a Worſhipper of God; then examine whether thou art not a Will-worſhipper; is not thy fear of God taught by the precepts of men? Art thou not carryed on in thy Worſhip more by the will of man, then by the wil of God? Art thou not more willing to take Humane, then Divine Conduct in matters of Worſhip? The Word of God is the perfect Rule of Worſhip: Now what higher argument haſt thou for the greateſt part of thy Worſhip, then the Command and Example of man? Thou art reſolved to be of the Religion of thy Countrey, be it what it will; and ſo it may well be judged, that if thou hadſt been born in *India*, or among the *Turks*, thou wouldſt have been of thy Countreys Religion, right or wrong. Undoubtedly one Act of Parliament (ſuppoſing all the Inhabitants of this Land were Papiſts) againſt the Papiſts, ſhould make more *Proteſtants* (in profeſſion) then a thouſand Sermons would do. Conſider, in matters of Worſhip art thou more zealous for thine own prayer, then for the wayes of Chriſt? More zealous for thee keeping of a holy-day, then for the keeping of the Lord's Day? More zealous of praying in thy Pew, then in thy Cloſet? More zealous for prayers over the dead, then for good, ſound, and powerful preaching? Nay, have not ſome of you been more troubled about the thoughts of your Burial, then you have about eternal proviſion for your precious ſouls? Thus the proud Phariſees were more zealous for the traditions of the Elders, then they were for the Commands of God. They

Note

had

had an ancient Tradition among them for the Washing of hands before meat. And the Disciples of Christ (notwithstanding this was a very innocent Ceremony, yet) observing what weight the Jews laid upon it, and how they did impose it, denyed conformity, and were defended by Christ in it. But oh! how greatly were the Jews offended at their non-conformity? They themselves could suffer the Law of God to be broken, had no zeal for God or his Commands, but for their own Traditions & Commands they had great zeal, these must not be omitted by any means. And this is the very spirit of the man of Sin, and of all those that do adhere unto him; for in the Romish Church you shall have them make more conscience of a nod or a cringe, or a cross, &c. then of swearing, or whoriug, or Sabbath-breaking, or any such notorious wickedness; nay, it's more easie to obtain pardon for any of these, then for non-conformity to any of their Ecclesiastical Laws.

Objection. Search therefore whether thy Worship be not Will-Worship, whether thou art not superstitious in thy Worshiping, doing what thou doest either without a command, or else without respect to the command of God, as thy chief and onely Rule in the matters of his Worship.

Object. I am not able to discern between true and false Worship, and therefore I must trust to the judgments of such as I judge wiser then my self.

Not to relye barely upon the judgments of men in matters of Religion. *Answ.* 1. The wisest of men are subject to error, and amongst the best and ablest there are great differences in matters of Worship. What sort of men then canst thou trust? Unto what party then wilt thou cleave? Why, I'le cleave (it may be thou mayest answer) to that party that hath most power to impose their judgments upon me. I confess that's a good shift to keep thee from sufferings; but if thou hast no better, thou wilt hardly keep thy self out of hell.

2. At the great day of Christ, thou maist then answer for thy self. There is none of those upon whose sleeves thou dost now pin thy faith, will then appear to plead for thee; it's well if they can plead their own cause. When God shall say,

ſay, *Who required thoſe things at thy hand?* it will not be enough for thee to anſwer, I had ſuch a mans command, and ſuch a mans judgment for it; for God will ſay, Did I ever require it? Thou ſhouldſt have made me, and not thy fellow-Creature the Lord of thy conſcience.

3. It's a duty incumbent upon every of you to ſearch the Scriptures, *Joh.*5.39. *Col.*3.16. And it's the great work of a Miniſter of the Goſpel to endeavour ſo to enlighten his people, that in the performance of all religious duties they may walk by Scripture light, doing all in judgment. To be able, as the Apoſtle ſaith (*1 Cor.*14.15) to pray and ſing with the ſpirit, and with underſtanding alſo.

4. Without knowledg & underſtanding in the wil of God, thy heart cannot be good, neither canſt thou be ſincere in thy Worſhip; minde that Scripture, *Phil.*1.9,10,11. neither canſt thou perform any duty that ſhall be well pleaſing in the ſight of God. See for that *Col.*1.9,10.

Finally, Art thou got a ſtep above all the former? Doſt thou not onely plead for a Worſhip, but a pure Worſhip, a Worſhip according to Scripture, a Virgin-Worſhip? Why then examine, Art thou not in the way of Hypocriſie? Is thy heart right with God? Is Chriſt thy all and in all? For know, that by ſo much the more glorious thy profeſſion is, and the greater thy light is, by ſo much the greater will thy condemnation be, if thy heart ſhall not be found to be right with God. And thus much for the firſt direction about Self-examination.

Again *ſecondly*, In the handling of the ſecond Doctrine, we have opened thoſe terms whereby Chriſt offereth himſelf unto the ſons and daughters of *Adam*, now examine thy ſelf, whether thou haſt to this day cordially and heartily received Chriſt upon thoſe terms? Received Chriſt, ſo as to deny and abhorr thy ſelf, ſo as to take up the Croſs, and ſo as to follow him, in his Commands, Examples, and Providences.

3. And chiefly, if thou wouldeſt go thorow with this work, beg of God that he would pour forth of his ſpirit upon thee; it being the great Office of this Spirit to diſcover unto the Seed of *Jacob* their own vileneſs, and Chriſts excellency;

cellency; their own ſinfulneſs, and Chriſts righteouſneſs; their own wants, and Chriſts fulneſs; their own guilt, and Chriſts ſatisfaction: The miſery of their eſtate, as the children of the firſt *Adam*; and the happineſs of their eſtate, by virtue of union with the Lord Chriſt the ſecond *Adam*, Joh. 16.8,9,10,11. 1 Cor. 2 9. to the end, Eph. 1.16,17,18,19,20. Be faithfull in the making uſe of theſe directions, and by the bleſſing of the Lord upon thee, thou mayeſt come to know the ſtate of thy ſoul, whether thou art in the broad way to deſtruction, or in the narrow ſtreight path to life and glory.

A Uſe of Exhortation.

The fourth and laſt Uſe is of Exhortation, and that firſt to thoſe who upon examination ſhall be found in the broad way that leadeth to ruine, ſhall be found walking in the path of Ignorance, Profaneſs, Diſobedience, Will-Worſhip, or Hypocriſie; them I exhort (being in ſome meaſure ſenſible of the terrours of the Almighty) with *David* to conſider their waies, and turn to the Lord, *Pſal.* 119.59. *I thought on my waies, and turned my feet unto thy teſtimonies.* Conſider O Soul, what it is to be in this broad way; if thou knoweſt not, give me leave a little to acquaint thee: To be in this broad way (as all unregenerate perſons are) is to be without God in the world, without intereſt in him, or communion with him; to be a ſtranger to the covenants of promiſe, to be without any true hope of Salvation: If thou knoweſt not, I'le tell thee; It's to be a filthy, loathſome, noiſome creature, more abominable to God then a Toad; to be an enemy of God, a childe of the Devil, in the kingdom and under the power of Darkneſs: If thou knoweſt not, I'le tell thee; It's to be a childe of wrath, and an heir of hell. This (and a thouſand-fold more then I can expreſs) is thy condition at preſent; and as for thy future eſtate, (if thou dyeſt unchanged) let it ſuffice that I tell thee thou ſhalt be damned, and puniſhed by an Almighty hand. All Gods works are like himſelf; if he loves a poor creature, he loves him like a God; if he hates a poor ſinner, it's the hatred of a God; if he ſaves a ſoul, he ſaves him like a God; and ſo if he damnes thy ſoul, and torments thee in hell,

hell, it will be the damnation and torment of a God. Hear this Sinners, and haſten out of this *Sodom*, before God rains down fire and brimſtone upon you. Ariſe, depart, for this is not your reſt, it's polluted, and take Chriſts counſel, *Strive to enter in at this ſtreight gate*, to walk in this narrow path whatever it coſt thee; and that this may ſtick, minde theſe two arguments:

1. There's no life but in this narrow way; all that ever went to heaven went through this ſtrait gate; there's no ſalvation without Chriſt, and no Chriſt without believing, and no believing without holineſs.

2. Ere long, Striving time will be over; Life and Death are now offered to your choice; you are now told, *If that ye live after the fleſh, ye ſhall dye; but if ye through the ſpirit mortifie the deeds of the fleſh, ye ſhall live.* Rom. 8. 13. You have as yet a *may be* for ſalvation, which if you neglect, you will moſt certainly be damned. This is the day of Chriſts patience, the golden Scepter is yet held forth, Mercy is yet upon the bare knee to poor ſinners, but when once the Maſter of the houſe be riſen up and hath ſhut to the door, then ſtriving will be in vain. It will then be in vain to ſay ye were baptized in his Name, and that you have eat and drank at his Table; Chriſt will then ſay, Depart ye workers of iniquity, I know you not: What! you baptized in my Name, you eat and drink in my preſence? What! and blaſpheme my Name, and contemn my people, and profane my Sabbaths, and ſwear, and be drunk, &c. Away ſaith Chriſt, depart, I know not whence you are: ſince you would not in the day of my Patience give me entertainment into your heart, neither will I now entertain you in my glory. Then will be fulfilled that, Revel. 22. 11. *He that is unjuſt let him be unjuſt ſtill, and he that is filthy let him be filthy ſtill, &c.* After this time preaching will ceaſe, and the ſtrivings of the bleſſed Spirit will ceaſe, and all hopes of ſalvation will ceaſe for ever. Oh! therefore ſtrike while the Iron is hot, while Grace is profered accept it, while the Spirit ſtrives with thee yield unto him, ſuffer thy ſelf to be overcome by the Spirit in a way of Mercy, or elſe God will overcome thee

Luke 13. 25.

in a way of Wrath and Indignation. The concernment of the ſoul is made a by-buſineſs with the moſt in the world, and is taken care for in the laſt place. Moſt do by their ſouls, as it hath been formerly ſaid of the Courtiers, that they do all things late; riſe late, and dine late, and go to bed late, and (that which is worſt of all) they uſually repent late. It was my obſervation in the Countrey, that it was rare to have prayers deſired for the Sick, or any counſel deſired from the Miniſter to the Sick, till all hopes of life was even gone: So that (generally) if publick prayers were deſired, or the Miniſter ſent for, you might conclude nothing but death was expected. Take heed of thus deferring repentance; for conſider, that though true repentance be never too late, yet late repentance is ſeldom true. Chriſt ſaved one at the laſt hour (as the Thief upon the Croſs) that none might deſpair, and it was but one that ſo none might preſume.

Note. 3. Conſider that the day of Grace may be over with thee before thy life is ended. God doth often in judgment give men up to hardneſs of heart, and blindeneſs of minde, *that in ſeeing they might ſee and not perceive, and in hearing they might hear and not underſtand, &c.* After that perſons have withſtood a powerfull Miniſtry, it may be ten, twenty, thirty, or fourty yeares, and in this time the Spirit hath ſtrove with them, and perſwaded them (times without number) to cloſe with Chriſt, and forſake ſin, and could never prevail upon them, then doth God judicially give them up to their own hearts luſts, commands his Spirit to ſtrive no more with them, and giveth a Commiſſion to the Devil to take them for his own, and to ſeal them up unto the day of wrath. Conſider a little what a dreadfull Judgment this is; for firſt it is a ſpiritual Judgment. Now the ſpirituality of this Judgment conſiſts in theſe three particulars: 1. In that it is upon the ſpiritual part of man, it is to have the heart fatned, the minde blinded, the conſcience ſeared, &c. *Iſai.*6.9,10. *Math.*13. 14,15. *Mark* 4.12. *John* 12.40. *Acts* 28.26,27. *Rom.*11.8. 1 *Tim.* 4.2. 2. In that it is executed by a Spirit, deſigned

ſigned and commiſſioned for that work, 2 *Cor.*4. 3,4. It is the great work of Satan to harden and blind the hearts of ſuch as do ſlight and oppoſe Chriſt. 3*dly*, In that it is with reſpect to ſpiritual bleſſings, leſt they ſhould ſee, and underſtand, and believe; and leſt the light of the glorious Goſpel ſhould ſhine upon them, and they ſhould be converted, and healed. This judgment it is to this end, that thoſe who before would not ſee, now may not ſee; that thoſe who before oppoſed and ſhut out the light, may now for ever be rendered uncapable of underſtanding Goſpel-Myſteries; that the light of the glorious Goſpel may never break in upon their hearts. So that a ſoul under this judgement is not capable of receiving any benefit by the means of Grace, be it never ſo powerful and glorious: And therefore Chriſt ſaith not (*Luke* 19. 42.) *but now they are taken from thine eyes*, (for at this time they had Chriſt's Miniſtry among them, and afterwards the Miniſtry of the Apoſtles) but ſaith Chriſt, *Now they are hid from thine eyes*: So that perſons judicially hardened, are under the power of ſuch darkneſs, that though the Goſpel be preacht to them, yet it's hid from them, and becomes not the ſavour of life to life, but the ſavour of death to death.

2*dly*, This Judgement is irrevocable. The ſoul is loſt for ever; it's impoſſible to renew him unto Repentance; there remains now no more ſacrifice for ſin, *Heb.*6.6.& 10. 26,27.

3*dly*, To compleat the dread of this Judgement, conſider that the ſoul is here ſtruck inſenſibly; mortally wounded, and knows it not. This we may ſee in *Eſau*, who though he was much tormented that his brother *Jacob* ſhould circumvent him, yet could find no place for repentance, no place wherein to change his mind, *Heb.*12.17. The man had the plague at his heart, was given up to a reprobate ſence; but this he knows not, he bewails not: We feel the ſmart of outward Judgments, and they often do us good; but this giveth a deadly wound, and is not felt: This ſtroke makes perſons that before would melt under a Sermon, and be moved by counſel and reproof, to be Sermon and Counſel-proof, make them able to defend themſelves againſt all Aſſaults that ſhall be made againſt them. If this be ſo, then it concerns you to make out after Chriſt while there

are any movings and stirrings upon your spirit, lest you be given up to this dreadful Judgement. There are three bad Companions upon a dying bed; 1. Good counsel refused. 2. Vows and Promises not performed. And, 3. Strong Conviction rejected, and not obeyed. Thus much by way of Argument.

Object. It's possible some may here object, *That it's in vain for them to seek, since Christ saith,* (Luke 13.24.) *That many of those that seek, shall not be able to enter in.*

Ans. The great reason why the most wil fall short, is because they can't submit to the terms afore-mentioned, they can't with that Merchant (*Matt.*13.46.) part with all for the purchase of the Pearl.

Quest. *What then may I do to bring my heart to submit to those terms?*

Ans. 1. Study the worth and excellency of thy precious and immortal Spirit. It would be but a bad bargain, though thou shouldst gain the whole world, if thou shouldst lose thy soul, *Job* 27,8. *Mark* 8.36,37. This well studyed, would soon make thee willing to deny all, to forsake all, so thou might'st save thy soul 2*dly*, Consider, that the design of the Devil and sin, is to undo thee for ever; for Lust when it is conceived, bringeth forth sin; and sin when it is perfected, will most certainly bring forth death, *Jam.*1.15. 3*dly*, And chiefly, Study the worth and excellency of Christ; What ever thou deniest for Christ, thou wilt find it abundantly made up in him; If Riches, *durable Riches are with him*, Prov.8.18. If Honor, All that believe in him are made Sons and Heirs, and that of a *Kingdom*, Joh.1.12 *Rom.*8.15,16,17. *Gal.*3.26. *Joh.*17.22. If Pleasures, *At his right hand are pleasures for evermore*, Psal.16. ult. If the rags of thine own righteousnes, he wil become *the Lord thy Righteousness*; Jer. 23.6. If thine own wisdom, *In him are hid the treasures of Wisdom and Knowledge*, Col.2.3. Hadst thou but a sight of Christs glory, a tast of his goodness, thou wouldst be willing to part with all other things, so thou mightest but enjoy him.

My

My laſt word is to ſuch as have engaged in Heavens way, in the ſtrait path; My Exhortation to you is, that you would hold on your way, and perſevere unto the end. Though your troubles ſhould be great, and your Friends few, yet know that you are in a bleſſed path, and that your end will be peace. Let not therefore vain Worldlings baffle you out of your Religion; let neither the frowns nor ſmiles of men cauſe you to decline the wayes of God, and walk in any accurſed path. I'le propoſe two Scriptures for your conſideration, and ſo conclude; one is *Heb.* 10.38. *Now the Juſt ſhall live by faith* (and hee'l make a good living on it) *but if any man draw back, my ſoul ſhall have no pleaſure in him.* The other is *Mark* 8.38. compared with *Mat.* 10 32,33. and *Luke* 12. 8,9. where our Lord ſaith, *That whoſoever ſhall confeſs him before men, him will he confeſs before his Father and his holy Angels; but whoſoever ſhall deny him* (be the Generation wherein he liveth, never ſo adulterous and wicked, never ſo full of malignity and cruelty) *him will he deny when he ſhall come in his own glory, and in the glory of his Father, and in the glory of his holy Angels.*

The good Lord cauſe the rain of his bleſſing to fall upon theſe Lines, *Amen*, and *Amen*.

FINIS.